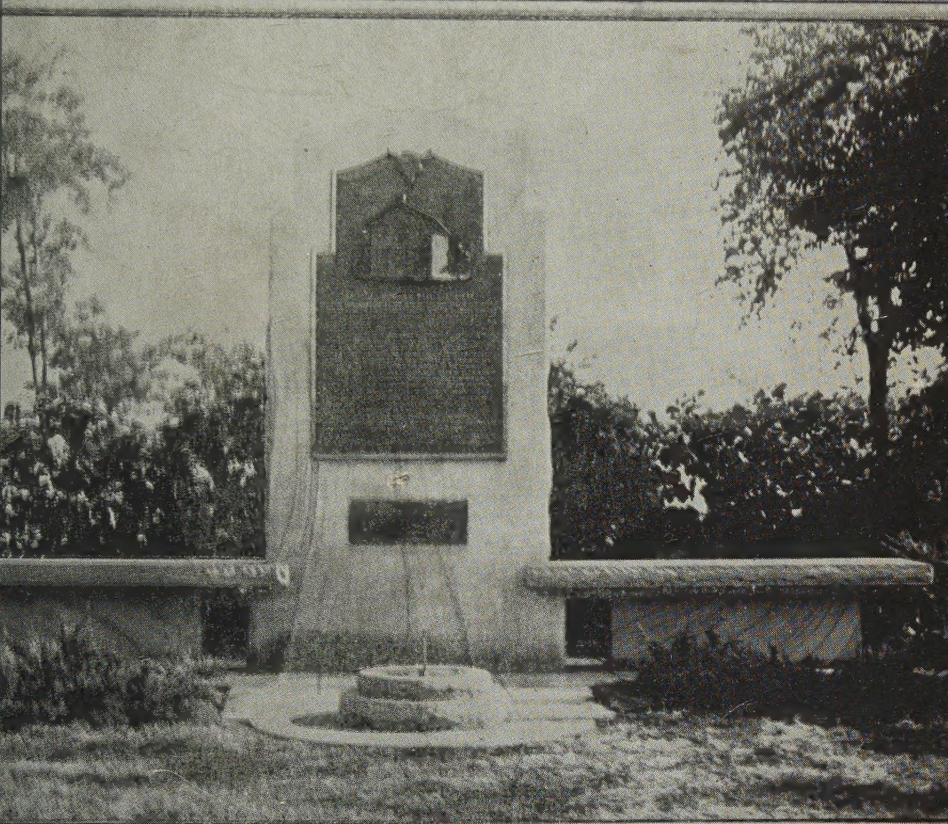
The RELIEF SOCIETY MAGAZINE



9 NO. 4

APRIL, 1942

MRS W G GODFREY
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PROVO UTAH
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RELIEF SOCIETY
Centennial Supplies
NOW AVAILABLE FOR PURCHASE

OFFICIAL CENTENNIAL SEAL

The official centennial insignia has been beautifully reproduced in the Relief Society colors, blue and gold, on gummed seals the same size as the reproduction above. These are suitable for use on programs, booklets, letterheads, invitations, placecards, and for similar purposes in connection with centennial celebrations, or for other purposes during the centennial year. Price, 10c per 100, postpaid. Not available in lots of less than 100.

MARKERS FOR CENTENNIAL TREES

Cast bronze markers for Relief Society centennial memorial trees are now ready. These markers have been especially made for this purpose and bear the inscription "Relief Society Centennial Tree—1942" in raised letters. The markers are three inches in diameter and attached to a 12-inch pipe made to be imbedded in concrete so that they cannot be pried loose. Price $2.25, postpaid.

CENTENNIAL SONGS

A SONG OF TRIUMPH, words and music by the late Beatrice F. Stevens, 2 pages, 5c per copy, postpaid.

IN THY FORM, words by Dr. Carlton Culmsee, music by Dr. Florence Jepperson Madsen, 7 pages, 10c per copy, postpaid.

These two songs are punched to fit the loose-leaf RELIEF SOCIETY SONG BOOK.

RELIEF SOCIETY SONG BOOK

The third edition of the RELIEF SOCIETY SONG BOOK has just come off the press. This book is exactly like the two former editions with the addition of three new songs—the two centennial songs listed above and a new hymn, "O Father, Keep Us We Pray." The price of the new book including the three new songs is $1.00 postpaid.

BINDER FOR RELIEF SOCIETY MAGAZINE

This is a substantial, well-made binder, into which a total of twelve single copies of the Relief Society Magazine may be inserted or removed at will. This binder is covered in blue Fabrikoid, with the title Relief Society Magazine stamped in gold. This binder is a great convenience to Relief Society officers, class leaders, and other subscribers desiring to keep a current year's issue of the Magazine together. Price 75c, postpaid.

All articles listed above are obtainable only from General Board of Relief Society, 28 Bishop's Building, Salt Lake City.

RELIEF SOCIETY
Centennial Personal Souvenirs
UNUSUAL AND APPROPRIATE GIFTS FOR MOTHERS' DAY

CENTENNIAL COMMEMORATIVE PLATE

This pottery plate, 10½ inches in diameter, depicts the first Relief Society meeting held Nauvoo, March 17, 1842. Brown is the predominating color of the design on this beautiful ory plate, with costumes in a variety of colors. The plate is bordered with gold-colored neat heads. The inscription on the back gives information as to the organization, scope, d purposes of Relief Society. Price $1.50 postpaid.

OFFICIAL RELIEF SOCIETY PIN

No. 1 Pin of blue baked French hard enamel and 24 carat gold-plated. Price $1.10, postpaid.
No. 2 Pin of blue baked French hard enamel and 10 carat solid-gold front (gold-filled), th 24 carat gold-plated back. Price $1.80, postpaid.

Both pins are identical as to design, size, and coloring. Although issued as a feature the centennial year, this pin bears only the organization date, 1842, and will therefore be propriate for use after the centennial. These prices include Federal excise tax.

OUR LEGACY
RELIEF SOCIETY CENTENNIAL ANTHOLOGY OF VERSE

This 329-page book contains poems selected from the writings of Latter-day Saint women om 1835 to 1942, including all the prize poems designated in the annual Eliza Roxey Snow emorial Poem Contest. The relatives of those whose poems are included in this anthology ll be especially interested. Price $1.50, postpaid.

"A CENTENARY OF RELIEF SOCIETY"

A special centennial commemorative book will be issued by the General Board about May 1942. This valuable book, consisting of 96 pages, size 9x12 inches, will set forth in picture d story the history of Relief Society from its beginning to the close of its first century, March , 1942. The book will be bound in a blue paper book cover with its title, "A Centenary of lief Society," and the centennial insignia stamped in gold. The price of the book has been pt as low as possible—fifty cents per copy, postpaid—whether single copies or quantity s are ordered.

Orders cannot be accepted without the remittance of fifty cents per copy. A special gift rd will be sent with all copies of the book designated as gifts. Order from your ward Relief ciety Magazine representative or direct from the General Board.

All articles listed above are obtainable only from eneral Board of Relief Society, 28 Bishop's Building, Salt Lake City.

The Relief Society Magazine

Monthly Publication of the Relief Society of the Church of Jesus Christ of Latter-day Saints

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RELIEF SOCIETY MAGAZINE

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Vol. 29 APRIL, 1942 No. 4

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April

Celia Van Cott

When lightning splits in heaven
With silvered darts that fly
Through the heavy rain clouds
In splinters down the sky;
When thunder cracks above the dawn,
Earth wakened from a dream
Lifts a sleepy smoke-stained face
For rain to wash it clean.

The Cover

The Relief Society monument at Nauvoo is the subject of the cover for his issue of the *Magazine*. The monument, erected by Relief Society and nveiled July 26, 1933, marks the site of the Joseph Smith Store wherein elief Society was organized March 17, 1842. The stone of the monument of Tennessee bur-rose quartzite, said to be harder than granite, and very eautiful. The center stone is four by eight feet. At the top of the large ronze tablet on the front of the monument, in relief, is a replica of the oseph Smith Store. Below this is the inscription "National Woman's Re-ef Society." Cover arrangements are by Evan Jensen.

CENTENNIAL BIRTHDAY CAKE

Presented to Relief Society General Board, March 17, 1942, by Presiding Bishopric. Left to right: LeGrand Richards,

RELIEF SOCIETY

l. 29 No. 4 **MAGAZINE** APRIL 1942

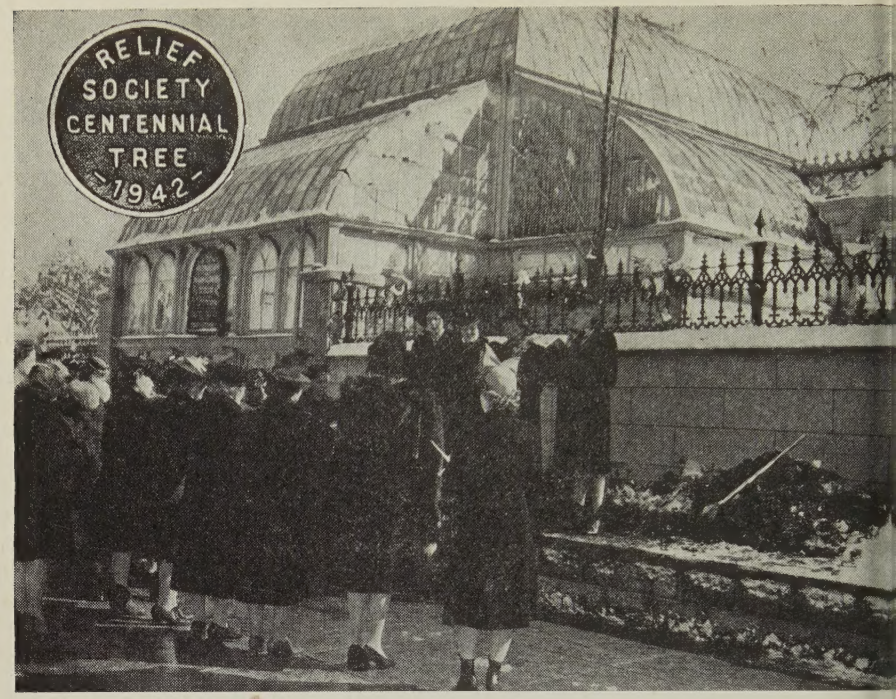
Relief Society Celebrates Its Centennial

Vera White Pohlman, General Secretary-Treasurer

THE great day—March 17, 1942—toward which thousands of Relief Society women looked orward for months and years has ome and gone, marking the end of ne century of organized service by ie women of the Church of Jesus hrist of Latter-day Saints, and the eginning of the second. This one undredth birthday was appropriate- observed by the 115,000 members f the Society, with the general mem- ership of the Church joining in the stivities held in most of the two housand local units throughout the nited States and in many other ountries. The observances were aried—there were programs of usic, speeches, plays, pageants, and istorical reviews, luncheons, din- ers, dances, exhibits and sacred rvices—but running through all, as read through a string of pearls, was ie spirit of rejoicing in the oppor- nities afforded by the Society for ie advancement of women, for con- rted action, for compassionate service, and the universal homage accorded its founder, the Prophet Joseph Smith. Two other features also appeared uniformly in the programs of most of the local Relief Societies—the planting of a Relief Society centennial tree, and the audition of a phonograph recording of centennial messages from President Heber J. Grant and President Amy Brown Lyman.

Centennial Tree-Planting

President Amy Brown Lyman's proposal that hardwood trees be planted on Church-owned property by Relief Societies throughout the Church in commemoration of the Relief Society centennial met the unanimous and enthusiastic approval of the General Board of Relief Society on April 23, 1941. With the sanction of the Presiding Bishopric, this project was recommended to all Relief Societies in an official bulletin on centennial plans issued August 20, 1941, and was repeated in the



GENERAL BOARD'S TREE-PLANTING SERVICE
Temple Square, March 17, 1942. Inset—Bronze Tree Marker

general conference of Relief Society October 2, 1941. Quoted from the bulletin is the following statement of the purpose of planting centennial trees: "Not only will these trees add to the beauty of Church grounds, wherever planted, but they will be a living monument to Relief Society throughout the years. A majestic tree slowly but surely growing with its roots firmly planted in the earth and its branches ever reaching heavenward is typical of our great organization and its century of service."

The Church Beautification Department of the Presiding Bishop's Office cooperated wholeheartedly with the Relief Society in this undertaking, guiding local Societies in the selection, purchasing, and proper planting of trees of beauty and long life which would appropriately represent Relief Society. This Department also assisted many wards in designating a desirable location for the planting of these centennial trees in relation to the landscape plans of the Church properties concerned.

Special centennial tree markers were made available by the General Board for purchase by those Relief Societies desiring them. The accompanying picture shows the marker—a circular disc of cast bronze, 3⅛ inches in diameter, with the inscription "Relief Society Centennial Tree—1942" in raised letters. Each marker is attached to a 14-inch pipe, which when properly set, is imbedded in concrete so that the

narker is level with the ground and annot be pried loose. Hundreds of narkers were set at the time of plant-ng and many others will be placed ater.

Indications are that the planting f centennial trees was a feature of he observances on March 17 vherever Church property was wned and wherever weather con-itions permitted, and that centen-ial trees will be planted later during he year in those communities where hey could not be set on the actual nniversary date. Orders handled hrough the Presiding Bishop's Of-ice and letters from faraway stakes nd missions indicate that choice rees of many varieties were planted, ncluding the blue spruce extensively lanted in Utah where it is the State ree, ash, maple, white cutleaf weep-ng birch, linden, locust, Japanese lowering cherry, dogwood, flower-ng hawthorne, and both the white-lowering and red-flowering horse hestnut. The beautiful magnolia ree was selected by most of the ranches in the Southern States Mis-ion; the British Mission reported lans to plant the English oak; the Bureau of Information at Palmyra, New York, planted the native maple t Hill Cumorah, historic Church hrine; wards in the Oahu Stake in Hawaii chose the breadfruit tree; ome California wards, the flowering ucalyptus; and it is reported that the ginkgo tree may be planted on the grounds of the recently acquired tately New England Mission home n Longfellow Park, Boston, Mas-achusetts.

The General Board's centennial ree, an English elm, was planted just efore noon, March 17, on Temple Square in Salt Lake City, in the ter-race to the west of the Temple, near stately towering trees of the same variety, and near the site on which the Relief Society centennial memorial campanile is to be erected during the summer of 1942. The heavy new snow of the day before was scraped away, and the fine large young elm, selected with special care by the Church Beautification Department, was planted in the hole carefully prepared in advance. The marker had also been set previously, level with the sidewalk at the base of the terrace. This tree-planting was attended by a small group, composed principally of present and former members of the General Board, representatives of other Church auxiliaries, and of the Church Beautification Department. The time had not been publicly announced because of Church limitation of crowds in

This Centennial Birthday Cake of the North Hollywood Ward, San Fernando Stake, is Typical of Cakes at Hundreds of Local Centennial Celebrations.

PROGRAM
"The Singing Mothers"
of the
NATIONAL WOMEN'S RELIEF SOCIETY
Of
Weber, Ogden, North Weber and Mt. Ogden Stakes
FEBRUARY 18 AND 20, 1942
A Cantata
First Relief Society Meeting, 1842
RELIEF SOCIETY
CENTENNIAL
SOUVENIR BOOKLET
PROVO FOURTH
1842
ONEIDA
STAKE
Pasadena
Stake Relief
CHARITY NE
1842
KSL Radio Talk 8:00 A.M.
AMY BROWN LYMAN
President National Woman's Relief Society
Lovell West Ward Relief Society
Centennial Tree Planting Ceremony
7:30 P.M.
Centennial Pageant 8:00 P.M.
Lunch 8:45 P.M.
Dance 9:30 P.M.
RELIEF SOCIETY
CENTENNIAL PROGRA
WHITTIER WARD
1842 MARCH 17 1942
CENTENNIAL PROGRAM
of the
NATIONAL WOMAN'S
RELIEF SOCIETY
CHARITY
ER FAILETH
RS
1842 — 1942
Blaine Stak
Relief Socie
Church of Jesus Christ of
Latter-day Saints
1842
Our Heritage
e will and power to make our destinies,
seek, to choose, to cherish, and to work,
he right to worship how and where we please -
God gave, we must not, dare not, shirk.
The task, the joy, of passing on this creed
To those whose strength must serve
Tomorrow's need.
Presented by the
Ward
Representative Centennial
Programs and Favors
1894 to 1942

he Square since the onset of the war.

In opening the service, President Amy Brown Lyman said, "What we do today will be remembered long and noted down in history. We are conscious that we are standing on soil made sacred by those whose feet have trodden here and in these historic buildings dedicated for sacred purposes." Luella N. Adams, member of the General Board, conducted the singing by the group of "We Thank Thee, O God, for a Prophet." Marcia K. Howells, first counselor to President Lyman, spoke on the purpose and significance of the planting of trees in observance of the Relief Society centennial, and on the qualities and grandeur of the English elm about to be planted. Donna D. Sorensen, second counselor, then offered an appropriate and impressive dedicatory prayer. The first shovelful of soil was thrown on the roots by Vera W. Pohlman, general secretary-treasurer, who was followed by Belle S. Spafford, editor of the *Magazine*, and by each of the Board members present. A gilded shovel, very kindly proffered by Elder W. Lester Glade, was used for this purpose.

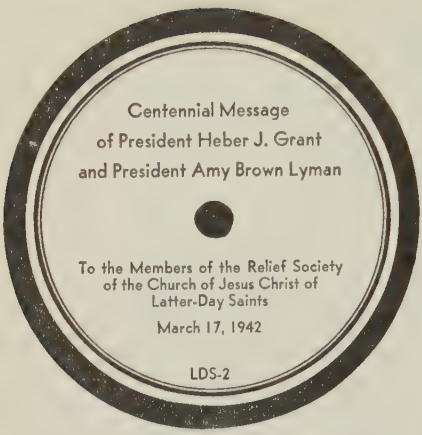
Centennial Phonograph Records

Desiring to greet all members of the Society on the one hundreth anniversary, and to present a centennial gift to each local Relief Society in recognition of this auspicious occasion and of the membership growth during the four-year campaign preceding the centennial, the General Board sent to all local English-speaking Relief Societies in continental United States, Canada, and Mexico, a 12-inch double-faced phonograph record containing a greeting from President Amy Brown Lyman and a blessing and benediction by President Heber J. Grant, with preliminary announcements by Elder Richard L. Evans of the First Council of the Seventy, and music from the Salt Lake Tabernacle organ by Alexander Schreiner, tabernacle organist. Records were reserved for the Relief Societies in other lands and for those speaking other languages, but were not sent because time did not allow for their delivery by March 17, and because of uncertainties of shipping during the present war.

The master transcription of President Lyman's message was made in the Salt Lake Tabernacle on Saturday, February 28, to which the previously recorded blessing by President Grant was added. A total of 1,800 records was processed from the master transcription and mailed to reach the local Societies in time for their use at local anniversary programs on Tuesday, March 17. Never before has the Relief Society or any auxiliary of the Church used this means of greeting its members, a means typical of the present era and representative of the marvelous mechanical developments which have paralleled Relief Society's century of existence. Never before has the voice of a President of the Church been preserved and carried by this means into the gatherings of the Saints.

Messages of appreciation immediately began pouring into the offices of the General Board from all sections of North America, from which the following representative excerpts are quoted:

From Battle Creek Branch, Michigan—"The messages conveyed in this manner will be of great inspiration to us


Centennial Message
of President Heber J. Grant
and President Amy Brown Lyman
To the Members of the Relief Society
of the Church of Jesus Christ of
Latter-Day Saints
March 17, 1942
LDS-2

Label on Relief Society Centennial Phonograph Record

on many occasions. We considered it a very real privilege to receive this recognition from our leaders. These messages give us greater appreciation of the work, and make us more proud and happy to be members of so great and wonderful an organization, one that has endured through the years and accomplished so very much to better humanity and improve conditions. We trust that even our little organization will rise to meet every requirement and be a creditable part of one grand whole."

From Sterling, Idaho—"What a privilege it is to have such a wonderful gift! Our president is very ill; my son was taken prisoner on Wake Island, and it has been hard for me to be a cheerful leader. We had our centennial program planned, but we have had so many obstacles to work against that it has been hard to be very enthusiastic about celebrating; with weather and roads so awful it has been next to impossible to get out to meetings. I have played the record a number of times already on my old Victrola, and each time I hear it, it gives me added encouragement. These are such trying days; we need all the inspiration and encouragement we can get. I am only one of the 115,000 members of our great Relief Society, but I am thankful that I am *that one*."

From Independence, Missouri—"Not only the Relief Society members, but the entire branch is delighted with the recorded message from President Grant and President Lyman. The Relief Society celebration was held jointly with branch reunion, and some 140 persons were seated around the dinner tables when the message was presented as a surprise. A hush fell over the group as the inspiration and thrill of hearing those voices was experienced. In our celebration it added greatly to the success of the occasion, and we want to tell you how sincerely we appreciate your thoughtfulness."

From South Cottonwood Ward, Murray, Utah—"The wonderful recorded message added something to our centennial program that nothing else could have achieved. Every member of our organization felt the spirit of the day more deeply because of it."

From Gainesville, Florida—"On the night of March 17 we held a social at the home of one of the members. I carried a radio phonograph and the record, and I can't express in words the joy it was to us just to sit and listen to Sister Lyman and the voice of a Prophet of God. It was something we had never dreamed of. We only have six members in our Relief Society. We are very weak, as none of us had even attended a Relief Society meeting before, but we are trusting that we will grow stronger."

From Midway, Utah—"As a very fitting climax to our anniversary program we played the record you sent us. Our hearts beat with mingled emotions, and tears came to many eyes as we heard the voices of our beloved president, Amy Brown Lyman, and our prophet, Heber J. Grant. It was an inspiring occasion and we feel to rededicate ourselves to the service of this great work of Relief Society."

From the Southern States Mission—"There are not words to express appreciation for the records that were sent into this mission. To hear the voice of our beloved President Grant and the voice of our dear Relief Society President was indeed a gift that cannot be expressed. Many of these people had never expected to hear the tone of their voices. It filled our hearts with thanksgiving that caused tears of joy to flow."

Great Central Celebration Postponed

With the appointment, early in

940, of a general centennial committee, composed of Mary Grant udd, chairman; Edith S. Elliott, Rae . Barker, Anna B. Hart, and Nellie . Parker, assisted by all other members of the Board serving on subommittees, and by several professional and technical advisors, specific lans were begun for a general Church-wide celebration of the centennial in Salt Lake City in connection with the semi-annual general onference of the Church in April, 942. By the middle of January, 942, plans and preparations for this istoric event had proceeded to the oint where announcement of specic dates and times for the various eatures of this celebration were writen and ready for release.

Then, on January 17, 1942, as the esult of engagement of the United tates in war on December 7, 1941, he First Presidency published a reuest for Church-wide curtailment f auxiliary activities entailing travel n order to reduce to the lowest feasle limit expenditures incident to Church activities. This action was aken in recognition of the heavy tax urdens to be imposed and the limiations upon automotive travel beause of nation-wide restrictions on ubber tires. The General Board of Relief Society immediately and eartily endorsed this wise and imely policy announced by the First Presidency in the interest of the nembers of the Church. Upon the ecommendation of President Amy Brown Lyman, made in recognition nd acceptance of the wisdom of this ction, the Board voted on January 8, 1942, to postpone the general entennial celebration and to issue o call for the customary semi-annual eneral conference of Relief Society in April. The only recorded previous interruption of the April and October semi-annual general conferences of Relief Society since their beginning in April, 1889, occurred in 1919, when the conference was postponed from April until June because of the nation-wide influenza epidemic.

The postponed general centennial plans consisted of a great historic and symbolic pageant, "Woman's Century of Light," which was to have been presented in the Salt Lake Tabernacle on nine evenings—March 23 through April 2 (except the evenings of March 26 and 29); a centennial concert on the evening of April 3 by a chorus of 1,500 Relief Society Singing Mothers composed of delegations of nine or fewer singers from the various stakes and missions of the Church; an exhibit of Relief Society handcraft drawn from all stakes and missions, and of other activities, to have been held in the Lion House during the week March 30 through April 4; and a three-day (rather than the usual two-day) general conference of Relief Society, April 1, 2, and 3, with departments on educational work and administrative problems during the first two days, and with two large ceremonial sessions for the general membership and public planned for Friday, April 3, in the Salt Lake Tabernacle. In harmony with the statement by the First Presidency and the decision of the General Board of Relief Society, many stakes which had planned for stake-wide centennial celebrations either in addition to or in lieu of ward observances immediately cancelled their plans.

This action caused great disappointment to the members of the

Church Observes Anniversary Of Relief Society
Birthday Cakes Cut at Centennial Celebrations by Auxiliary
SALT LAKE TRIBUNE
Relief Society Prepares To Celebrate
100,000 Women To Join in Centennial Rites
DESERET NEWS
President Grant Sends Centennial Message To All Relief Societies
Church Auxiliary Keeps Hundredth Anniversary Of Founding
NEPHI TIMES NEWS
Relief Society Observes Centennial
Second Ward Relief Society Box to Be Opened; Variety of Events To Feature Centennial Celebration
BEAVER PRESS
Relief Society Celebrates 100th Anniversary
VOICE OF SHARON
Highlights of Centennial Day Celebration in Sharon Stake
Relief Societies of Seven Wards Hold Festivities On March 17
Sharon Stake Plans Centennial Programs Tuesday
PROVO HERALD
Third Ward
R. S. Events
Edgemont Ward
Relief Society Programs
HONOLULU ADVERTISER
Box Sealed 50 Years Opened By Springville Relief Society
WASHINGTON COUNTY NEWS
Outstanding Centennial Program Reported Presented At LaVerkin
Mormon Relief Group Now 100 Years Old
Relief Society Centennial Anniversary
EUREKA REPORTER
Tree Planting Ceremony Well Attended Here On Wednesday Afternoon
NORTH CACHE NEWS
RELIEF SOCIETY OBSERVED BIRTHDAY
UINTAH BASIN RECORD
Relief Society Observes One Hundredth Birthday Anniversary
Approximately 90 People Attend Centennial Program At Springdale
Arcadia, Fruitland, Duchesne Join To Celebrate Centennial With Banquet, Pageant and Program
DRAPER JOURNAL
HONORED AT CONFERENCE
HELPER JOURNAL
NINETY ATTEND RELIEF SOCIETY CENTENNIAL
THE PROGRESS
KANOSH NEWS
SCIPIO NEWS
RELIEF SOCIETY PAGEANT AT FILLMORE WARD
RICH COUNTY REAPER
RELIEF SOCIETY PROGRAM TO BE HELD MARCH 17
ROOSEVELT STANDARD

Clippings Representative of Extensive Newspaper Publicity on or near March 17, 1942, Relating to Relief Society Centennial.

Relief Society generally, and to the take and general officers who had planned and worked for months in reparation for the scheduled commemorative events. Nevertheless, Relief Society women everywhere willingly and immediately accepted he advice of their leaders, thus giving evidence of their wholesome faith n those in authority over them, their ntelligent recognition of the wisdom f the action, and their flexibility in racefully relinquishing cherished lans and turning their energies in he interest of the local celebrations hich now became of first importance. The general attitude of acceptance of the change is crystallized n the following excerpts typical of hose in the many letters received by he General Board on this subject:

From Taylor Stake, in Alberta, Canada—"We have cancelled our stake entennial celebration. It was a very hard ning to do after all our plans, but we want o conserve as much as possible. We are ncouraging the wards to go on and have ne very best observances they can under he existing circumstances. The wards, fter all, will serve the greatest number of eople."

From Portneuf Stake, Idaho—Naturally our sisters are disappointed, but e will urge the wards to prepare programs n the wards instead of holding a stake elebration. We can see the wisdom in hanging plans, though it has taken a year nd a half to make them."

From a Magazine Representative in outh Los Angeles Stake, California—We are sorry to read in the newspaper hat the centennial program has been canelled due to the war, but I feel we can elebrate in our hearts and give thanks to ur Heavenly Father for this organization nd for the noble women who have preded and inspired us, and who are preding over us now. We are indeed most rateful for our membership and all the lessings we have gained."

From North Sanpete Stake, Utah written immediately after the First Presidency's announcement and before the General Board's postponement of the general celebration)—"Our sisters will have to make regular trips to some central ward at least once a week to hold stake rehearsals. This will be done at expense. The attitude of our stake and ward executive groups rather tends to the discontinuance of these practices and toward the centering of all our efforts now on the ward celebrations planned for March 17. Yet we want to do what you desire of us, and regardless of sacrifices or expense we are ready to do as you advise. Our officers feel that when the Church Authorities see fit to call off union meetings, et cetera, that we should call off our stake party."

Two Thousand Local Celebrations

The change of plans with respect to general and stake celebrations centered greater interest in the observance of the centennial by the individual ward and branch Relief Societies. The General Board had previously recommended that the centennial be appropriately observed in local communities, either in a ward or stake capacity, on or near the actual anniversary date, March 17, which, on this hundredth birthday occurred on Tuesday, the regular Relief Society meeting day. Many wards also commemorated the centennial by appropriate services in connection with the ward sacrament meeting on the Sunday preceding the anniversary. With few exceptions, the local celebrations of the more than two thousand local Relief Societies in stakes and missions throughout the Church were held on Tuesday, March 17, and others were held as conveniently near this date as possible. Greatly appreciated was the courtesy and cooperation of the Mutual Improvement Associations in relinquishing their regular meeting time, Tuesday evening, for eve-

ning centennial programs, wherever desired.

To assist local Relief Societies with their programs, the General Board had earlier prepared and submitted to all stake and mission Relief Society presidents a comprehensive list of suggested biographical and historical sketches, cantatas and other music, plays, pageants, and stories of pioneer Relief Society women. A few of these had been published in *The Relief Society Magazine*, to which references were given, but in the main these materials, compositions of Relief Society women who voluntarily submitted them for use wherever desired, were mimeographed and issued upon request of local Relief Societies. Before issuance, these materials were carefully reviewed by a committee of the General Board, returned to their authors for any necessary revision in the interest of accuracy of historical detail and dramatic effectiveness, and then recommended and made available to the local Societies, where they were used extensively. Many Societies observed the day by dramatic presentations or other special features originated by creative and ingenious members of their own groups.

Some idea of the extensive observance of the centennial may be had when it is realized that on this one hundredth anniversary 115,000 women, composing more than two thousand separate congregations, were commemorating simultaneously, or nearly so, in various ways and in many lands and many languages the birth of their beloved organization. These two thousand community gatherings not only traced the general history and development of the Society over one hundred years, and paid tribute to its Prophet-founder, Joseph Smith, but many of them told in story and drama the history of their own local Relief Societies and honored their first and succeeding local officers.

The approach of the centennial which naturally centered attention on Relief Society beginnings and subsequent history, renewed the interest of local Societies everywhere in their own beginnings, and stimulated historical research throughout the organization. The resulting findings have been preserved in narrative summaries, some of which are being published, and in both stake and ward scrapbooks containing pictures and histories of all past officers, records of accomplishment, biographies and faith-promoting stories of their pioneer members, newspaper and magazine clippings. Much of this material was dramatized or otherwise reviewed at the centennial celebrations, and the attractive and valuable scrapbooks and related materials were exhibited at many of the day's festivals. Interesting and well-prepared records of the centennial observance itself have already been completed in many wards and stakes, and others will be finished during the year while it is still possible to assemble complete and authentic information, copies of the programs, newspaper clippings, and pictures. Accounts of the separate stake and ward centennial celebrations cannot be included in this article because of space limitations, but representative reports will be published later in the "Notes from the Field" Department of the *Magazine*.

A general feature of a majority of the local programs was the recogni-

ypical Centennial Mes-
ages Received by the
General Board.

ion of the members
f the Society, with
pecial tribute to the
lderly women who
ad given long years
f service in the organ-
zation, and rejoicing
ver the new members
who had become affil-
ated with the Society
luring the preceding
our - year campaign
or increased member-
hip. In 1938, when
he Society's member-
hip numbered 75,000,
he membership cam-
paign was begun, its
goal being an increase
f 25,000, or a total of
100,000 members by
1942. By the end of
1941 the Society had
not only reached but
greatly exceeded its
goal; 40,000 new mem-
bers had been enlist-
ed, bringing the mem-
bership during the
centennial year to
115,000. This phenom-
enal growth, shared
by local Relief So-
cieties throughout the
Church, is stimulat-
ing, revitalizing, and
strengthening the or-
ganization, forging the
wisdom and experi-
ence of the 75,000
members of many

La Iglesia de Jesucristo de Los Santos de Los Ultimos Dias
Calle Manzoni 265
Buenos Aires, Argentina
We hope we are as good looking when we're a hundred years old.
From Deseret Sunday School Union Board

The Relief Society General Board
28 Bishop's Building
Salt Lake City, Utah

Dear Sisters:

Yesterday I sent by Clipper express a little remembrance of the Centennial. It is a gift shared by all of our Relief Society sisters in the Argentine Mission. It might be of interest to know that the work was done on a sewing machine by one of our young members. Having lived in Buenos Aires all of her life, she has never seen a mountain, and it was necessary for a missionary to show her just how to make it. It can be washed and ironed.

We are preparing for our celebration in April and are very hopeful of a very successful performance. Our individual branches will celebrate the date of March 17th.

We sincerely pray for your well-being and that you may ever be guided and inspired by our Father in Heaven in fulfilling the duties of your high calling.

Sincerely your sister,
Corraine S. Williams
Corraine S. Williams,
Relief Society President,
Argentine Mission.

President Amy Brown Lyman and Counselors
and the Relief Societies all over the world

Dear Folks:

TODAY IS A GREAT DAY

100,000 STRONG

100 YEARS OF SERVICE

A million tongues today call your name blessed. More than a thousand bishops thank God for your organization, and praise your name. You are angels of mercy to more than that many wards throughout the Church.

May we join the multitude this day in congratulating you from the bottom of our hearts for what this hundred years has stood for: -- Kindness to the needy, Florence Nightingales to the sick, the essence of culture and champions of refinement in our Church. God bless you and all you stand for.

Please accept this birthday cake as a token of our love and appreciation.

Sincerely your brethren,

Presiding Bishopric

STANDARD TIME INDICATED
RECEIVED AT
921

Postal Telegraph

GREETINGS FROM NEWZELAND ONE HUNDR
SOCIETY ORGANIZATION
ELVA COWLEY

Birthday Greeting by WESTERN UNION

OUR SINCERE CONGRATULATIONS AND PROFOUND ESTEEM FOR ALL THE FINE CHRIST
WOMEN IN THE RELIEF SOCIETY, ESPECIALLY AMY BROWN LYMAN
KATHERINE AND ALBERT BALL

ON THIS YOUR ONE HUNDREDTH ANNIVERSARY I WISH TO EXTEND
GREETINGS AND BEST WISHES TO ONE HUNDRED THOUSAND RELIEF
SOCIETY WOMEN OF THE LATTER DAY SAINT CHURCH. YOUR
ORGANIZATION HAS PERFORMED A MARVELOUS WORK IN ELEVATING
EFFORTS TO THE APPROPRIATE CARE OF HUMANITY. YOUR PROGRAM
HUMAN DEVELOPMENT WILL CONTINUE TO INSPIRE ALL OF US
SINCERELY

years' standing with the enthusiasm and abilities of the 40,000 new members, many of them young women. Former General President Louise Y. Robison, under whose administration the membership campaign was started, wrote upon receipt of the telegram informing her of its successful conclusion: "I am thinking today what a great power for good one hundred fifteen thousand women would be in the Church if each member were valiant in upholding Church standards and in building Latter-day Saint homes. There is always a goal to work for."

Thousands of Relief Society women participated in the observance of the centennial in their local units who could not have made the trip to Salt Lake to attend the great central celebration, among these many who could not have traveled even the comparatively short distance to attend a stake celebration. An example of the appreciation of such members for opportunity to participate in a ward celebration was noted even in Salt Lake City where ward units are geographically compact, and where attendance at a stake or even the general observance would have entailed travel only within the city itself. This example, typical of hundreds of others throughout the Church, is provided by a member of the Society, 85 years old, so crippled from rheumatism that she must use crutches, who had prayed for months that she would be well enough to attend, and who was overjoyed at being able to participate in the day's activities in her own ward, realizing that her condition would have made her attendance at even a nearby stake celebration unlikely and an impossibility at a general celebration.

Radio Broadcasts

The Relief Society centennial was recognized in three radio programs of one-half hour each, originating in Salt Lake City, and broadcast from station KSL. Two of these broadcasts were sponsored by the General Board of Relief Society, and presented, respectively, on Tuesday morning, March 17, from 8:00 to 8:30, and Sunday evening March 22, from 9:15 to 9:45 Mountain War Time. These two programs were planned by the General Board's centennial sub-committee on radio, composed of Priscilla L. Evans, chairman; and Belle S. Spafford, Rae B. Barker, and Mary Grant Judd. This committee was assisted by Irma Felt Bitner, radio continuity writer. A third broadcast was presented by KSL—The Radio Service Corporation of Utah, Tuesday evening, March 17, 7:45 to 8:15, in tribute to the Relief Society.

The Tuesday morning broadcast consisted of a salute to the Relief Society membership by Rae B. Barker, chairman of the General Board's Membership Committee, a dramatization of the organization meeting of March 17, 1842, an address by President Amy Brown Lyman, and a transcribed message from President Heber J. Grant. The complete text of this program is printed in this issue of the *Magazine*, pages 245 to 251. This broadcast originated in the Salt Lake Tabernacle, with Elder Richard L. Evans of the First Council of the Seventy, as announcer, and Alexander Schreiner, tabernacle organist, at the organ. The singing of "A Hundred Thousand Strong" was a transcribed rendition by women's voices of the Salt

ake Tabernacle Choir. Later dur-ng the day telegrams were received rom several localities, and other nessages arrived in due time by mail, iving indication of the wide area in vhich this broadcast was heard, in-luding California and other West-rn states, and southern Alberta in Canada.

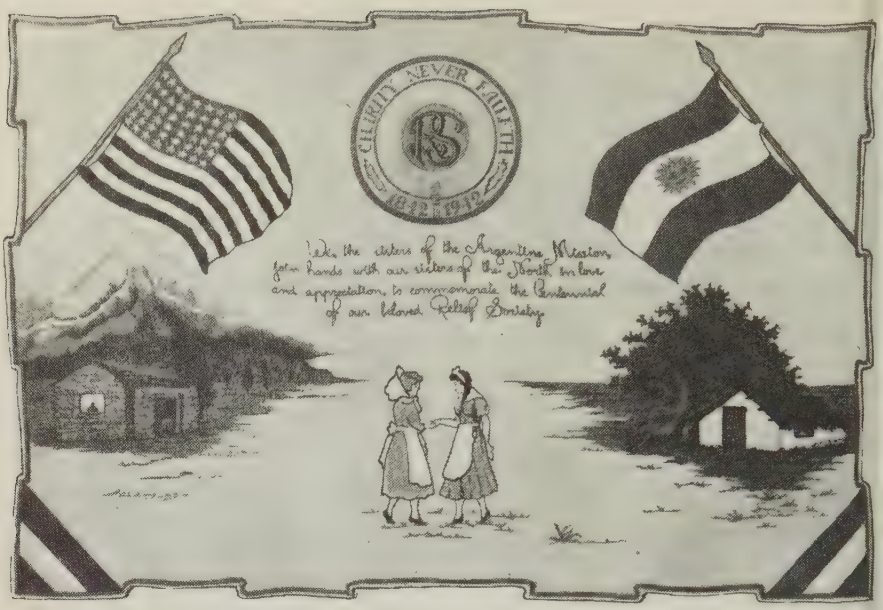
The other broadcast by the Gen-ral Board was presented Sunday vening, March 22, from 9:15 to :45, when the regular time for the Church broadcast was graciously eleased by the Church Radio Com-nittee even though this special Re-ef Society broadcast interrupted the urrent series of historical dramati-ations, "The Fullness of Times." This program was broadcast from the tudios of KSL, and consisted of pisodes adapted from the post-oned centennial pageant, high-ighting the history of Relief Society luring its hundred years, followed y an address by President Amy Brown Lyman, and the transcribed nessage by President Heber J. Grant vhich was to have been used in the ageant. Elder Richard L. Evans gain served as announcer.

The broadcast presented by KSL n Tuesday evening, from 7:45 to :15, paid special tribute to each of he eight General Presidents of Re-ief Society and showed discriminat-ng judgment in the selection of the haracter traits and accomplishments ortraying each President. A favor-te song of each President followed er respective sketch, thus creating a ice balance of text and song for this rogram. The words of three of the ongs presented were compositions f past General Presidents, Eliza R. Snow and Emmeline B. Wells. This alutatory broadcast was fittingly concluded by the reading of the inspiring classical centennial message from the First Presidency, which appears in full in the *Relief Society Magazine* for March, 1942. Not only for its own program, but also for the two sponsored by the General Board, KSL offered the full cooperation of its staff who gave helpful assistance in the preparation of the script and who during the broadcast performed their respective services with skill and sympathetically interpreted the characters which were represented.

A radio program was also broadcast by the San Fernando Stake Relief Society in Southern California, over Station KMTR, for fifteen minutes between 12:30 and 12:45 p. m. Pacific War Time. At the request of this stake, President Lyman sent a five-minute greeting to be read during this program; other features were greetings from the stake board and songs by the Singing Mothers.

Greetings and Gifts

All three members of the Presiding Bishopric listened to the first broadcast on March 17 in the General Board Room, arriving promptly at 8:00 a. m. and bringing with them a beautifully decorated birthday cake, surmounted by a model of the tower of the centennial campanile and surrounded by one hundred gilded candles. This cake, beautifully frosted in white and artistically decorated in blue, with the candles and the years 1842-1942 in gold, was made by Hugo Ebmeyer, who had spent the entire previous night in its preparation. The framework for the lovely frosted replica of the campanile was made by Elder A. S. Kienke from the picture on the cover of the January issue of the *Magazine*,


CHARITY NEVER FAILETH
1842 1942
We, the sisters of the Argentine Mission, join hands with our sisters of the North in love and appreciation, to commemorate the Centennial of our Beloved Relief Society

EMBROIDERED BANNER FROM ARGENTINE MISSION

Conveying Centennial Message: "We, the Sisters of the Argentine Mission, Join Hands With Our Sisters of the North in Love and Appreciation to Commemorate the Centennial of Our Beloved Relief Society."

This surprise by the Presiding Bishopric called for an impromptu reception, which was held between 12:00 noon and 1:30 p. m., immediately after the tree-planting, and which was attended by as many of the General Authorities of the Church, the executives of other Church auxiliaries, and present and former members of the General Board of Relief Society as could attend on short notice hurriedly extended by telephone.

The General Board Room was beautifully decorated for this occasion by lovely flowers sent by the General Board of the Deseret Sunday School Union, the General Board of the Young Men's Mutual Improvement Association, KSL, Highland Stake Relief Society, North Davis Stake Relief Society, and Dr. and Mrs. F. M. McHugh.

The General Boards of the Young Women's Mutual Improvement Association and the Primary Association joined in the gift of spring flowers in the Relief Society colors, blue and gold, arranged in one of the hand-made copper bowls carried exclusively by the Mormon Handicraft Gift Shop. Richly contrasted against the copper bowl and gleaming under the water surrounding the flowers were one hundred silver dollars—one for each year of Relief Society's century—a contribution toward the Relief Society centennial campanile to be erected on Temple Square. The written message accompanying this gift, signed by Lucy G. Cannon, General President of the Young Women's Mutual Improvement Association, and by May Green Hinckley,

General Superintendent of the Primary Association, said in part:

"With you our hearts are full of thanksgiving and praise to the Lord for the inspiration which He gave to the Prophet Joseph Smith to 'turn the key' for women. In organizing the Relief Society he not only opened up a great avenue of development and progress for mothers, but for all the childhood, girlhood, and womanhood of the Church. Through your organization the whole Church has been blessed. . . . The Young Women's Mutual Improvement Association and the Primary Association desire ever to stand by you and to work with you in the glorious cause of womanhood."

An unusual gift of originality and artistry was the banner, pictured here, received by clipper-express from the women of the Argentine Mission. Reproduced on page 235 is the letter from this Mission which gives details concerning this beautiful greeting.

Telegrams and special messages of congratulation and appreciation were received from numerous organizations and individuals, and many expressions of appreciation and loyalty came to the General Board from stake and ward Relief Societies.

Publicity

All of the Church periodicals, *The Improvement Era*, *The Children's Friend*, and *The Instructor*, gave special recognition in their March issues to the Relief Society centennial, as did also several issues of the weekly Church Edition of the *Deseret News*, and many of the monthly bulletins published by the various missions. The March issue of the Society's own *Magazine* was devoted largely to recognition of the centennial, containing among other special features centennial messages from the General Authorities of the Church and their pictures, making it an unusually precious number which will be preserved and cherished by Relief Society women throughout the Church. The newspaper clippings reproduced here are representative of those reaching the office daily from many parts of the country, indicating the extent of the publicity accorded the Relief Society centennial through the medium of the press.

Displays

During the entire week in which the Relief Society centennial occurred, March 16 through March 22, 1942, Zion's Cooperative Mercantile Institution gave valuable space in its north group of windows on Main Street to a display of Relief Society relics, souvenirs, and other representative material. This display was attractively arranged and adequately identified by placards. Among the exhibits were two interesting old Relief Society banners, copies of books used in study courses, copies of *The Woman's Exponent*, *The Relief Society Magazine*, and other publications of the Society, the centennial souvenirs, the scale model of the campanile, a collection of the unique handwork of Relief Society women of the South Sea Islands, and numerous other articles of historical interest. Adding greatly to the significance of the display and serving to unify the miscellany, were large pairs of placards arranged as in an open, three-ring, loose-leaf binder, comparing 1842 with 1942 from the standpoint of opportunities for women, household appliances, health, medical care, transportation, and other phases and activities of life. This exhibit

CENTENNIAL SOUVENIRS ISSUED BY GENERAL BOARD

A Centenary of Relief Society, Historical and Pictorial Souvenir Book; *Our Legacy*—Anthology of Verse by Latter-day Saint Women, 1835-1942; Commemorative Plate Depicting Organization Meeting; Top Center, Enlarged Reproduction of Relief Society Pin; Lower Left, Gummed Seal of Official Centennial Insignia.

aroused much interest and was the means of directing attention in Salt Lake's business district to Relief Society's important anniversary. Similar exhibits were held in other communities.

Also displayed during the week of the centennial, in the window of the Mormon Handicraft Gift Shop, was the unique and exquisite set of twenty-one 8-inch dolls, representative of the eighteen charter members of Relief Society, and President Joseph Smith, and Elders John Taylor and Willard Richards, who participated in the organization. These dolls, remarkable for their individuality of facial expression and authentically representing the clothing styles of the period, were made by Mrs. Johanna Chavre, creator of authentic pioneer and other character dolls, and were to have been a special feature of the exhibit planned as a part of the general centennial celebration.

Centennial Contests and Compositions

In recognition of the centennial, the General Board specified that the entries in the 1941 annual Eliza R. Snow Memorial Prize Poem Contest be limited to poems with a Relief Society centennial theme. All three prize-winning poems were published in the *Relief Society Magazine* for January 1942, and in *Our Legacy—Relief Society Centennial Anthology of Verse*. They were "Brave, Priv-

ileged Feet," by Eva Willes Wangsgaard, "Spacious Century, 1842-1942," by Vesta Pierce Crawford, and "Centennial," by Zella A. Johnson.

Also in recognition of the centennial, the General Board conducted the first short story contest in its history, with the stipulation that the entries must have a Relief Society centennial theme. The three prize-winning stories were published consecutively in the first three issues of the *Relief Society Magazine* in 1942. The first prize was awarded to Alice Morrey Bailey for "Wilderness," the second to Mable Harmer for "Inheritance," and the third to Vera Hinckley Mayhew for "Men Must Work."

These prize-winning poems and stories were used in many of the ward centennial celebrations, as also were the winning entries in the several similar contests conducted by various stake and ward Relief Societies. Some of the stakes published commendable little collections of verse by their own Relief Society women.

Two official centennial songs were composed at the request of the General Board and issued in November 1941, both punched to fit the loose-leaf *Relief Society Song Book*. Words and music for "A Song of Triumph," were composed by the late Beatrice F. Stevens, member of the General Board, well known by Relief Society women for her earlier compositions, among them the Relief Society rally song, "A Hundred Thousand Strong," which captured the spirit of the membership campaign and is sung in many lands. Dr. Florence Jepperson Madsen, member of the Board, composed the music, and Dr. Carlton Culmsee the words of "In Thy Form," written especially for three-part women's choruses. Both centennial songs, which were to have been sung at the general centennial concert by 1,500 Relief Society Singing Mothers, were featured at many of the local celebrations, particularly those presenting Singing Mothers' concerts. Several wards included in centennial programs the musical compositions of their own Relief Society women, and others presented the cantata, "Messengers of Mercy," for which music was composed by Gladys Rich and words by Minnie D. Warner, and which was dedicated to President Amy Brown Lyman. "Resurrection Morning," by the late B. Cecil Gates, which also was to have constituted part of the great centennial concert was sung in full or in part by many choruses of Singing Mothers on or near March 17.

Centennial Souvenirs

Special souvenirs of the centennial issued by the General Board during 1941—the Relief Society pin, commemorative plate, anthology of verse, and the centennial insignia in the form of gummed seals—had been widely distributed by March 17, 1942. By this date, six months after the pin first became available in September, 1941, nearly 5,000 pins had been purchased. This beautiful membership pin, provided in two grades but of identical design, size, and coloring, is not limited to use in the centennial year, but will be continued in stock as the official Relief Society pin. The 10½-inch centennial plate, depicting the first Relief Society meeting, and *Our Legacy*—

Relief Society Centennial Anthology of Verse, both of which were issued just prior to Christmas 1941, are being well received. The official Relief Society centennial insignia, reproduced in blue and gold on a gummed sticker, was extensively used during the centennial year, and particularly at the time of the anniversary celebration, in a variety of ways, such as on programs, placecards, special booklets, and stationery. First issued in September 1941, the entire supply of 200,000 of these stickers was exhausted by March 17, but has since been replenished and these seals will be available hereafter.

The official centennial insignia also appeared on new stationery of the General Board, lithographed in blue and gold, which went into use in August 1941, and on the membership cards issued September 1941, for use during the ensuing 1941-42 membership year. A one-color reproduction of this insignia embellished the cards containing the Articles of Faith which were distributed, one to a family, in all English-speaking wards and branches of the Church in December 1941. This insignia also appears for the first time in the name plate of the *Magazine* in this issue, page 225.

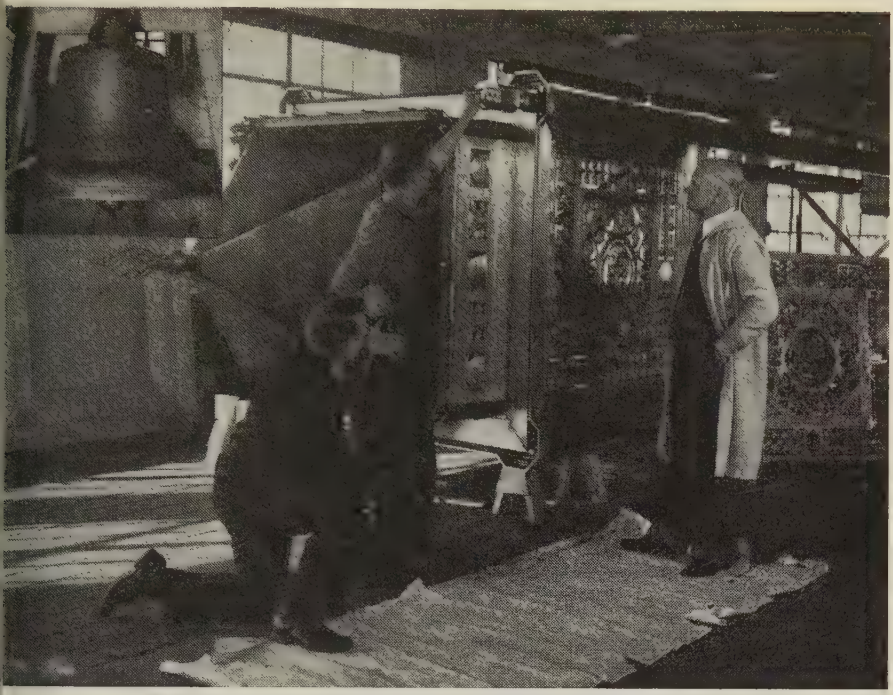
Another souvenir of the centennial, *A Centenary of Relief Society*, a 96-page historical and pictorial book, size 9 x 12 inches, is to come off the press May 1, 1942. Publication of this book was purposely set for this time so that it could include a record of the great general centennial celebration and conference. This valuable book will not be delayed until such time as the general celebration may later be held, but will be issued as scheduled, commemorating in picture and story the dramatic history of Relief Society's one hundred years.

All of the personal souvenirs—the pin, plate, anthology, and historical book—though nominal in cost, are mementos of the centennial which will be increasingly cherished as time goes on by those who held membership in the Society during its centennial year, and will be handed down to their daughters and granddaughters, the future members of the Society.

Relief Society's Centennial Gift to the Church

Construction of Relief Society's centennial gift to the Church, the graceful memorial campanile (bell tower), 35 feet in height, described in the *Magazine* for January, 1942, is going forward with the expectation that this memorial will be set in place during the summer of 1942 on the designated site on Temple Square near the north gates. Accompanying is a picture of the skilled artisans completing the handwrought bronze tower in which the historic Nauvoo Temple bell will be hung. In the meantime, the blue-grey granite for the base is being cut and polished, and Utah-born Avard Fairbanks is working on the four sculptured plaques which are to surround the base. Arrangements are being made so that the historic bell may be rung and it is hoped that the tower may later be used for broadcasting Tabernacle organ music, conference addresses, and recorded music and messages on Temple Square.

Realizing and appreciating the privilege accorded the Society by the Authorities of the Church in permitting erection of this memorial on



ARTISANS COMPLETING THE HAND-WROUGHT BRONZE TOWER
For the Relief Society Centennial Memorial Campanile. Inset—The Historic Nauvoo Temple Bell To Be Hung in the Tower

Temple Square, and removal of the bell from the Church museum to the tower, voluntary contributions toward this centennial gift are being made by Relief Society women throughout the Church, by men wishing to honor their grandmothers, mothers, wives, or sisters who have been or now are Relief Society members, and by other interested individuals.

At the Threshold of a New Century

Observance of the centennial has engendered Church-wide retrospection, introspection, and evaluation of the Society, its history, purposes, and accomplishments. This long and discerning look at Relief Society's one hundred years has brought to the women of the Church new appreciation for the Society in which they are privileged to hold membership, and has increased their awareness that the inception of the Society was divinely inspired; that the purposes of the original organization are still the principal concern of all Relief Societies today wherever located; that there is still need in all communities of the Church, irrespective of their varied geographical location, for the same helpful, friendly, sympathetic, human services as those performed by the women of Nauvoo at the inception of the Society, despite the great social and economic changes which have occurred in the meantime; that in ad-

hering to its initial assignment the Society has not clung to customs and functions for which there is no need today, but that it has adapted its human services to a changing era, risen to meet new needs, expanded its program, and endeavored always to improve the methods by which it carries forward its timeless objectives.

On the threshold of this new century of service stand 115,000 members of the Society which began its first hundred years with but eighteen women; 30,000 visiting teachers now carry on the system of friendly visiting begun in 1843 by a "necessity committee" of only sixteen; disbursements for charitable purposes amounted to $97,000.00 in the hundredth year, as compared with $306.48 expended for the relief of the poor during the Society's first year; 23,000 officers are now gaining administrative experience in conducting the nearly 2,400 administrative units, observing parliamentary usage as did the first Relief Society when there were no precedents and patterns for women's organizations; unnumbered thousands of experienced needle-women are making bedding and clothing for those in need, a service performed throughout the century since its initiation by the Relief Society women of Nauvoo who assembled materials and made bedding and clothing to be "given to such as are suffering cold and nakedness"; and thousands of women are conducting regular classes, instituted during the second half of the first century in the weekly meetings of the Society on religious, cultural, and home-making subjects. Although the busy women in the days of Nauvoo and in the subsequent pioneer period did not have opportunity for the classwork which is now an important part of every local Relief Society, they frequently bore testimony of their faith in the Gospel of Jesus Christ, as do the women of today, and established the dual concept of spiritual development for the women of the Society and of compassionate human service by the women of the Society, which has characterized the organization from its beginning.

Encouraged, strengthened, and enriched by the review of the past, the members of the Society now look to the future as did Eliza R. Snow ninety-nine years ago, who in the first annual report of the secretary wrote, "More has been accomplished than our most sanguine anticipations predicted, and through the assistance and blessing of God, what may we not hope for the future?" President Amy Brown Lyman in her centennial phonograph message also faced the Society toward the future by these words: "We feel that we must use the lessons of the past to build for tomorrow, but in so doing, we must not cast such longing eyes at the past that we fail to view the possibilities and the glories of the future." Truly has she also said, "Our centennial will be not only an appraisal of the past, but a dedication to the future."

The Relief Society Centennial Radio Broadcast

Presented over Radio Station KSL, Tuesday, March 17, 1942, 8:00 to 8:30 A.M.

Dramatization Of Organization Meeting

FANFARE: (Tabernacle organ—"Assembly")

WOMAN'S VOICE: One hundred years! One hundred years!

MUSIC: Organ theme.

ANNOUNCER: One hundred years! Words which chronicle a period of glorious achievement and spiritual expansion that finds fruition in this hundredth anniversary of the birth of the Relief Society of the Church of Jesus Christ of Latter-day Saints!

One hundred years ago, in Nauvoo, Illinois, the Prophet Joseph Smith spoke to the women of the Church in words that glow with greater light as time goes on. The women answered the Prophet's call, and from a group of eighteen, have grown to a mighty congress more than one hundred thousand strong. To the memory of the valiant women of yesterday, to the loyal women of today, and to the womanhood of tomorrow, we dedicate this program.

SINGING: "A Hundred Thousand Strong."

ANNOUNCER: One hundred thousand strong. The call and the answer by Sister Rae Barlow Barker, chairman, membership committee of the General Board of Relief Society.

RAE BARLOW BARKER: One hundred years ago women stood at the threshold of a day which brought them new freedoms. They were filled with desire to extend their influence, to expand their sphere of service beyond their own firesides.

But how few there were a century ago who had even a faint vision of the refining spiritual force that was being withheld from the world, withheld because of women's restricted activities. Eager and restive they worked while they waited for *their* time, a time when they could give to a hungry world their kindly ministrations.

Sheltered in a bend of the Mississippi River lay Nauvoo, the City Beautiful. In a hallowed setting, homes were built around the rising spires of a sacred temple. There a handful of Latter-day Saint women sought their prophet, Joseph Smith. They laid their plans before him. He praised their work, but with prophetic understanding unfolded plans of greater scope than they had dreamed. He knew their power to do good and, in return to gain great good. There would be strength in working together, working to an organized plan under the priesthood.

One hundred years ago today those earnest women gathered to heed their prophet's call.

SINGING: "The Spirit of God Like a Fire is Burning."

ANNOUNCER (*Singing of hymn as background*): The time is March 17, 1842; it is early spring, almost planting time in the prairie lands. In the Nauvoo Lodge Room over the brick store which stood on the Joseph Smith homestead, eighteen women have come to hear the words of the Prophet. Eighteen women, gifted and gracious, modest of their talents, eager with the enthusiasm of youth yet tempered with wisdom of maturity, wait expectantly. An open *Bible* lies on the pulpit and as the stirring words of the song "The Spirit of God Like a Fire is Burning" fades on the springtime air, the Prophet addresses the group:

MUSIC: "The Spirit of God" (*Chorus fading on last lines*)

JOSEPH SMITH (*Fade in*): The objects of this Society shall be to provoke the brethren to good works, in looking to the wants of the poor, searching after objects of charity and administering to their needs; to assist by correcting the morals and strengthening the virtues of the community.

I appoint Elder John Taylor tempor-

ary chairman and Elder Willard Richards as temporary secretary. Will you please come to the front, brethren. (*Footsteps*)

I now move, Elder Taylor, that a vote be taken to determine whether or not all present are satisfied with one another and willing to acknowledge them in full fellowship and admit them to the privileges of the institution about to be formed.

SARAH M. KIMBALL: I second the motion.

BROTHER TAYLOR: All who favor granting to each sister here today membership in the Society with full fellowship and privileges, signify it by the uplifted hand. The vote is unanimous.

JOSEPH SMITH: And now, sisters, it is your privilege to name your president.

ELIZABETH WHITNEY: Mr. Chairman—

BROTHER TAYLOR: Yes, Sister Whitney?

ELIZABETH WHITNEY: I nominate for president, Sister Emma Smith.

SOPHIA PACKARD: I second the motion.

BROTHER TAYLOR: Sister Packard seconds the nomination. Any other—? (*Pause*) All in favor of sustaining Sister Emma Smith as president of the Society signify it by the uplifted hand. The vote is unanimous.

JOSEPH SMITH: I suggest, Sister Smith, that you now select your counselors.

EMMA SMITH: I should like to name Sister Sarah M. Cleveland as my first counselor and Sister Elizabeth Ann Whitney as second counselor.

JOSEPH SMITH: I commend your selections.

I now declare this society organized with president and counselors according to parliamentary usages, and all who shall hereafter be admitted into this society must be free from censure and received by vote.

Elder Taylor, will you kindly vacate the chair, and, Sister Smith, will you preside as chairman? (*Footsteps*) And, sisters, I should like to donate five dollars in gold with which to begin the funds of this institution.

EMMA SMITH: Thank you, President Smith.

We now have need of a secretary and a treasurer. Nominations for these offices are in order.

PHOEBE ANN HAWKES: I nominate Sister Eliza R. Snow for secretary and Sister Phoebe M. Wheeler as her assistant.

ELIZABETH: I second these nominations.

EMMA: All in favor of sustaining these sisters signify it by the uplifted hand.

SARAH: I nominate Sister Elvira A. Coles for treasurer.

PHOEBE M. WHEELER: I second the nomination.

EMMA: All those in favor, signify it by the uplifted hand.

All our voting has been unanimous. Will you, sisters, come to the front. Sister Snow will you relieve Elder Richards of the minutes?

ELIZA: Yes, Sister Smith.

ELDER RICHARDS: I believe, Sister Snow, you will find this record complete. I have affixed my signature as secretary pro tem.

ELIZA: Thank you, Elder Richards.

EMMA: Sister Coles, will you make a record of the donations?

ELVIRA: Are there others besides President Smith's?

BROTHER RICHARDS: I should like to make my contribution, also.

ELVIRA: Thank you, Brother Richards.

BROTHER TAYLOR: May I add mine, also.

ELVIRA: Thank you. Two dollars from Brother Taylor.

SARAH KIMBALL: May I add one dollar to the fund?

SARAH CLEVELAND: I have only 12½ cents in my pocket, but I should like to contribute that.

ELIZABETH WHITNEY: Put me down, please, for 50 cents—it's all I have with me.

EMMA: And let me contribute my offering.

ELVIRA: Thank you, Sister Smith. (*Reads*) One dollar, Emma Smith; 50 cents, Elizabeth Ann Whitney; One dollar, Sarah M. Kimball; and 12½ cents, Sarah Cleveland. These donations this day give us $10.62½ with which to begin our work.

EMMA: With this fund as a basis, there need be no delay in beginning the practical work of this Society. We must be mindful of the widows. You all know Sister Merrick. She is industrious and performs her work well. There-

fore she should be recommended to the patronage of such as wish to hire needlework done. Those who hire widows must be prompt to pay. We must be upright and deal justly. Let us remember these things.

PHOEBE M. WHEELER: Sister Smith, what shall we answer when people inquire about the purposes of our Society?

EMMA: You will reply that the chief object of this Society is for charitable purposes—to seek out and relieve the distressed; that each member should be ambitious to do good; that the members should deal frankly with each other; to watch over the morals and be very careful of the character and reputation of the members of the institution.

ELDER TAYLOR: Sister Smith, may I say that my heart rejoices when I see the most distinguished characters stepping forth in such a cause, which is calculated to bring into exercise every virtue and give scope to the benevolent feelings of the female heart.

And I rejoice that this institution is organized according to the law of heaven. . . . I rejoice to see all things moving forward in such a glorious manner. I pray that the blessings of God and the peace of heaven may rest on this institution henceforth.

MUSIC: (Triumphant theme.)

ANNOUNCER: To establish and fix the high objectives of the new society, the Prophet for a number of weeks gave to it his personal direction, giving additional instructions from time to time, and at the end of this formative period he commended and blessed the sisters.

JOSEPH SMITH: I now turn the key in your behalf in the name of the Lord, and this Society shall rejoice and knowledge and intelligence shall flow down from this time henceforth; this is the beginning of better days to the poor and the needy who shall be made to rejoice and pour forth blessings on your heads. (*Music*) If you live up to the principles and privileges that now are yours, the angels of heaven cannot be restrained from being your associates.

ANNOUNCER: The Female Relief Society of Nauvoo—under the guidance of the priesthood its work began.

FIRST READER: The call went out!
Through valleys, over mountains and plains,
To distant shores,
The message spread.

ANNOUNCER: The answer? (*Pause*)

SECOND READER: From hamlets, villages and scattered towns,
From isolated farms,
From crowded cities too,
They came in glad response.

By tens, then hundreds,
Thousands, swelled the numbers
As the work moved on.

In manner suited to their time and place,
They've traveled many roads and many ways.
Behind handcarts some walked,
Or ox teams plodded 'cross
A thousand miles of barren plains
To valleys in the West.

"Whitetops" or saddle horses carried women
Over rutted country roads.
Then automotive travel brought us
Greater speed,
And trains and planes were servants
Of our day.

THIRD READER: From cold Alaska
To far outspread Australia
Women of today have heard *again*
The rally call.

Where first but eighteen women
Worked for better things,
One hundred thousand members, now,
And more will carry on.
One hundred thousand valiant women
With faith to follow our inspired leaders
Will renew allegiance to a glorious cause.
Will welcome a new century for service.

MUSIC: "A Song of Triumph" (*Chorus*)

READER: Mists of many years have fallen on Nauvoo,
But the women brave who labored there
This day in glowing memory live anew,
And from altered arch of time and space
They reach their eager hands to us,
For we as daughters of that steadfast race,
Have sought to follow where they passed
And find the widow and the orphaned one;

In paths where want and sorrow walk
Still work of love and charity is done;
And yet we could not serve so well,
Nor seek with faith for wisdom's road to go
Had you not set an ensign on our way,
O valiant sisters of the long ago.

MUSIC: (*Organ*)

ANNOUNCER: As we rededicate ourselves to service in the future let us express thanks for the loyal and devoted women chosen to stand at the head of this organization. Sister Amy Brown Lyman's thirty-three years of continuous service to the Church, coupled with her specialized training along the very lines so needed at this moment, eminently qualify her for the position which she holds. As eighth president of Relief Society, Sister Lyman greets you on this centennial anniversary.—Sister Lyman:

Address

President Amy Brown Lyman

ON this great and glorious day, the one hundredth anniversary of the birth of Relief Society, I feel greatly honored as president of the organization to have the privilege of addressing by radio the members of the Society. One hundred years it is, ten decades, a century since we were privileged to begin a work which had for its object the welfare of humanity, including the educational and spiritual development of its members.

At this major milepost in our history we might ask ourselves if we have accomplished the objectives for which we were organized, if we have fulfilled our assignment satisfactorily. I feel safe in saying that in a very large measure we have; that the past is secure in honor and service; and our future will also be secure if we continue to live up to our heritage of the past. I feel sure that the great founder of this organization, were he here today, would look with real satisfaction and pride upon our labors and achievements.

We are conscious of the fact that this eventful day is being observed in some manner in every one of the more than 2,000 local units of the Society, wherever located, whether in one of the five great geographic divisions of the two hemispheres or in the islands of the sea. Even though the shadows of war hang heavy over many lands, this hundredth birthday is not forgotten. Ceremonials will vary according to choice and circumstance. There will be recitals of achievements, including our new membership record, songs of praise, prayers of gratitude and rejoicing in the lofty mission of the Society.

An important feature in the observance of this centennial is the planting of Relief Society centennial trees throughout the Church, which will be suitably marked, carefully nurtured and preserved, to be loved and cherished by future generations of Relief Society women—symbolic of the strength and steady growth of the organization.

The postponement of the great central centennial celebration, which was to have been a climax to all other activities in connection with our centennial year, was naturally a great disappointment to the women of the Church, many of whom had saved and planned for months to be in attendance. The postponement of stake programs and pag-

eants, which had been arranged to be held in some stakes on this day in lieu of ward observances, has also caused disappointment.

While these postponements were a real sacrifice to us, still we recognize the emergent situation with which we are faced in connection with this tragic war, and make the sacrifice willingly.

We are pleased, however, that plans are going forward for the erection of the beautiful campanile, or bell tower, on Temple Square in Salt Lake City to house the famous Nauvoo Temple bell. Relief Society women everywhere are making contributions to assist in the erection of this graceful memorial—Relief Society's centennial gift to the Church.

It is with great pleasure that I express my sincere and unbounded gratitude and appreciation for the achievement of our goal of 100,000 members on our one hundredth birthday. Not only have we achieved this goal, but we have exceeded it by 15,000. The General Board is grateful for the efforts which have been put forth by officers and workers throughout the Society to bring about this wonderful result. We welcome our 40,000 new members with all our heart and with open arms. We know they are a great asset to us, that they bring new interests and new enthusiasm, and that they will receive the same enjoyment and benefits experienced by unnumbered thousands of women who have been affiliated with the organization during its hundred years.

DURING the past year our members have been looking back over the history of the Relief Society. The files of the General Board and of the Historian's Office, and the records of stakes and wards have been searched for information. There has probably never been a time before in the history of the organization when so much research work has been done by so many people—and we have not sought in vain. Our minds have been enlightened, our knowledge enriched, our hearts have rejoiced, and our faith has been strengthened by what we have learned. The record of the Society and its members is one of self-sacrifice to high ideals, of devotion to lofty principles, and of faith, and a testimony of the Gospel of the Master.

We have become better acquainted with the activities in Nauvoo, where almost every type of welfare work was carried on—the caring for the sick and needy, the comforting of the sorrowing, and the sustaining of one another in times of persecution and tragedy.

We have learned of the work of the women of Nauvoo as they became the women of the plains, many of them walking much of the way to the West; of their courage, faith, and valor in the face of illness, lack of sufficient food and warm clothing, and danger from hostile Indians and wild animals.

We have learned of their work as pioneers in the West where side by side with men they helped to blaze trails and lay the foundation for an empire; where they helped to build their own homes, plant and gather crops, fight crickets and kill snakes; where they wove and spun the cloth they used and, withal, reared large families. In the morning and even-

ing these pioneer families, who relied on their God for aid, knelt together and uttered prayers of faith, thanksgiving, and devotion, asking for protection and that their simple and most needed wants be satisfied.

We have been interested in the various phases of work they took up as circumstances became easier, such as the training of nurses and midwives, the manufacture of silk, the establishment of women's cooperative stores, the building of Relief Society halls for their meetings and of granaries for storing wheat, of their activities in movements for suffrage, for temperance and peace; and in later years the fostering of public health work, the development and advancement of their educational and social welfare programs.

Missionary work has also had a warm place in their hearts. They have not only supported the work and contributed to it as mothers and sisters of missionaries, but have performed missions themselves. As wives of mission presidents they have presided over the women's work in all the missions of the Church. Before the war began, there were thirty-six Relief Society women presiding over the women's work in the thirty-six missions of the Church, located all around the world.

In our research, we have traced the cooperative work of Relief Society with national and international organizations in the interest of women and humanity. In the 1880's, at the invitation of the great suffrage leaders of the nation, Relief Society women participated in conventions in large eastern cities. They reached their destination traveling in comfortable railway cars across the very plains which they had earlier trod by foot. In 1888, the Society was represented at the convention in Washington, D. C., which organized both the National and International Councils of Women; and it became a charter member of the National Council. During the fifty-four years' existence of these Councils, the organization has been represented at the more than twenty biennial meetings held in various cities of the United States, and at all of the twelve meetings of the International Council which have been held in various countries. Not only has the Society sent delegates to these great gatherings of women, but its members have held important offices in the National Council.

In 1942, as we begin a new Relief Society century, in a year considered by many as the most critical ever known, we find the world full of tumult and trouble.

It is evident that people everywhere will have to make sacrifices—sacrifices the like and extent of which many have never dreamed, and that life will be different from what it has ever been before. In these trying times Relief Society women will not be found wanting, and they will never doubt but that finally knowledge and peace will triumph over ignorance and war.

Placing our trust in the Lord, let us this day rededicate ourselves to our own special work and mission, and to the advancement of the Gospel of our Lord and Master, Jesus Christ.

As we now listen by transcription to the inspired words of our beloved president, Heber J. Grant, followed by the strains of our National An-

them, let our hearts be filled with the spirit of prayer and an appeal to our Heavenly Father that peace may again be established on the earth.

And now President Grant:

Blessing

President Heber J. Grant

MY heart is full of gratitude to my Heavenly Father for the faithfulness and devotion of the sisters of Relief Society who are doing and always *have* done so much for the comfort and encouragement of those less fortunate than themselves. I commend you, my dear sisters, for your faithfulness.

We are living in anxious and troubled days. Forces are abroad in the earth which threaten to destroy the peace of the world. Many of your sons have been called into the service of their country. This is a matter of deep concern, of course, to mothers and to all of us. It is necessary that the people turn to the Lord, that they seek Him in deep humility, that they keep His commandments, and that they serve Him in spirit and in truth, with the assurance that He will not forsake the righteous nor turn away those who seek Him.

May our Heavenly Father bless the mothers in Israel and all who are engaged in building up the kingdom of God on the earth. May the peace and blessings of heaven abide in your homes and be upon you and your loved ones now and forever.

Early-Day Counsel

Rachel Ivins Grant

(From minutes of meeting of Ladies' Relief Society of West Bountiful Ward, Davis County, Utah, February 9, 1878)

"SISTER RACHEL GRANT being called upon to speak said she would rather have sat still and heard some of the other sisters talk, but she always felt at home in the society of the sisters. It was a great trial for her at one time to get up and speak; she felt it was all she could do to stand up, but obedience was better than sacrifice. If we would live our religion God would assist us. She was thankful to see the young called into office in the kingdom of God and to see them stepping forward in improvement societies. It bespoke increase and growth. We must wake up to our duties and our obligations. If we lived near to God we could do much good. We could help to build temples. She liked to see the bishops appreciate the labors of the sisters. She spoke upon the necessity of parents instructing their children. She said we could not commence too early to form the characters of our children and to teach them the principles of the Gospel and the great responsibilities resting upon them. God is merciful to us, and if we would cultivate charity and good feeling and live near to God, we should be happy. She urged the necessity of encouraging home industries. President Young had encouraged the saving of grain. She prayed the Lord to bless all in the name of Jesus Christ. Amen."

We Are At War—How Shall We Meet It?

Bryant S. Hinckley

THE meaningful and immortal utterance of the Master recorded in Mark 5:36: " . . . Be not afraid, only believe" should be written in textbooks and engraved upon imperishable tablets where all can read and ponder it. Five simple, unimaginative words, but never was more philosophy compressed into fewer letters; never were words more compact with meaning. The Master was the greatest teacher that ever lived, and this is one of His fundamental lessons: "Be not afraid, only believe."

Faith and fear are the very antithesis of one another. They represent the two great influences that move the human heart and measure human achievement. Books have been written on the tyranny of fear, and volumes of discourses have been delivered on the meaning of faith. The great mission of man is to overcome the first and cultivate the second. Fear is the common enemy of mankind, the tyrant that pursues and wears down those who do not make war on it. The way to overcome it is by faith. Fear discourages enterprise, discounts endeavor, weakens the will, enfeebles resolution, breeds hesitation, doubt, and defeat. "On the plains of hesitation bleach the bones of countless men who at the dawn of victory sat down to rest, and resting, died." We are all in a measure the victims of fear. No one is entirely free from its blight. To conquer it is the religious obligation of each of us. Dr. Frank Crane, speaking of fear, has this to say: "Fear reaches out its ghostly hands to strangle you in the nick of crisis, just when everything depends upon you. It is fear that tangles your feet, hangs like a millstone about your neck on your journey; it dims your eye so that you cannot see the truth; roars in your ears until you cannot hear the music all about you; fevers your blood, strains your nerves, and pours its poison into your cup of life. You have one big battle: it is to conquer fear; that done, the world is yours, your own will come to you, and the stars in their courses will fight for you."*

Perhaps the commonest, most universal manifestation of fear is worry. More good people suffer from worry than any other common cause. Fear is at the bottom of it. The Master in His matchless way teaches us the fundamental way of conquering fear. "Only believe," that simple, child-like faith that looks to God as an overruling, beneficent Father who watches with compassion our struggles, and whose hands are extended full of mercy toward us, is a priceless blessing.

Are not two sparrows sold for a farthing? and one of them shall not fall on the ground without your Father.

*Crane, Dr. Frank, *Everyday Wisdom*, page 246.

But the very hairs of your head are all numbered.

Fear ye not therefore; ye are of more value than many sparrows. (Matthew 10: 29:31)

These words, spoken to His disciples, show how effectively He built up their courage. When the spirit of the Redeemer fills the human heart it drives out all fear. Those who are otherwise timid have the fearlessness to face flaming fagots or mob violence. "Perfect love casteth out all fear."

REFERRING for a moment to faith as a factor of human achievement: Faith is defined as "a principle of power," "the moving cause of all action." Every robust life is a life of faith. Every moral leader is impelled by its power. This quality of faith which may be defined as "vision plus valor" is a combination of two attributes:

(1) The vision to see things in advance, to project the imagination and see the unreal as real; to discover possibilities. But it must not stop there. If it does, it is only an idle dream. It must have the other attribute:

(2) The courage to back one's vision with action, to support it with practical means. This is backing faith by works.

Far-seeing men, men of vision, see possibilities and the results which will follow from their development, and then they bring these things to pass. That is how faith works.

We are engaged in a great war, and there are anxious and troubled days for all of us, for all the world. Never before have the resources and man power of the nations been so completely martialed and disciplined for war. Already many of our sons are in the service, and many more may soon be called. No matter how loyal and patriotic we may be, our minds are filled with concern and our hearts with trouble. How can we best meet this situation and other difficult situations? What is it that helps men and women to face death and the stern realities which life imposes upon them? Undoubtedly, a settled faith in God and his goodness is the best support and reinforcement that can come to us in any severe trial. There is no evading the adversities of this great war. We have no choice in these matters. We must face this situation. We must make our contribution in this crisis.

To do this we need that composure of mind, that fortitude of soul, that spiritual power, that strength of hand which comes to us from above and which enables us to do our best, to take courage ourselves and to encourage others. We are sustained in this struggle with the assurance that our cause is just and righteous. "Thrice armed is he whose cause is laid in justice." We seek no territorial conquest. We do not covet the wealth nor the domination of other lands. We are fighting for rights and privileges that are more precious than life itself. We are fighting for the divine right of worshiping the Almighty according to the dictates of conscience, for freedom of speech and of the press, for the inestimable privilege of walking the earth as freemen, These great inheritances were won by the toil, sacrifice, and blood of those who bequeathed them to us. They must be preserved. They are worth fighting for and, if needs be, dying for. After we have done

(*Continued on page 291*)

Family Prayer

Ray R. McKay

TRUE prayer springs from the sincerity of the soul. To be successful in rearing a family to be true Latter-day Saints in every sense of the term, parents must be sincere. They must do as they pretend, perform what they promise, and really *be* what they appear to be.

They profess to pay tithes; then the children should know that they pay an honest tithing. They are supposed to keep the Word of Wisdom; therefore, boys and girls should never see liquor, tea or coffe in the home. They are asked to have family prayers, and family prayers *there should* be at least once a day.

Jesus taught his disciples the model prayer—the Lord's prayer. With this example before us there is no excuse for any parents who think they cannot form a prayer to say, "I don't know how to pray." "Never before," says Canon Farrar, "had all that was best and purest in a nation's prayers been thus collected into one noble and incomparable petition: In the mingled love and reverence with which it teaches us to approach our Father in Heaven—in the spirituality with which it leads us to seek first the Kingdom of God and His righteousness—in the spirit of universal charity and forgiveness which it inculcates, in the plural form throughout it, which is meant to show us that selfishness must be excluded from our petitions and that no man can come to God as his Father without acknowledging that his worst enemies are also God's children—in the fact that of its seven petitions one, and one only, is for any earthly blessing and even that one in its simplest form."

Prayer in the home leads children to God. It teaches them, as the *Bible* says, that He is a "rewarder of them that diligently seek Him." They learn that He is good, that He loves us, and that He is willing to help us if we have sufficient faith in Him to keep His commandments.

But we shall frustrate the purpose of prayer if we have the tiny tot kneel down while father gives a long, though ever so eloquent, prayer in language that the child doesn't understand, and in which he never really takes part. How many of us remember family prayer as something to be avoided, a long siege on the little knees that ached with the hard strain—a prayer that put us to sleep with our heads resting on the large, soft chair instead of in our little white beds. It would seem better that the little ones be spared this. The child can be taught a short prayer, to be said by the bedside, in which he thanks his Heavenly Father for all things given him, and in which he prays for blessings upon those he loves—his parents, brothers, and sisters.

As he becomes old enough to understand, he should join in family prayers and be permitted to take his turn in expressing a prayer for all. Someone has said, "To pray together is the most tender brotherhood of hope and sympathy that people can contract in this life."

Listening to father as an example, the child learns to improve his prayers, to keep them from being

prayers of pure selfishness, to pray not so much for earthly things as for light, strength, and courage to carry on, and, if he lacks wisdom in something that seems very vital to him, to ask advice from Him who "giveth to all men liberally."

Children also learn that prayers, just as requests to earthly parents, are not all answered in the affirmative because as Shakespeare expresses it, "We ignorant of ourselves beg often our harm which the wise powers deny us for our good; so find we profit by losing our prayers." Children often ask for cake when they should have plain bread.

What joy a mother takes when she notices how family prayers help her boy in a public way; when she sees that he does not hesitate when called upon to pray, because, having practiced daily at home, he has no fear of his own voice, and is confident as he faces an audience that he can say at least a few words. How a mother's heart aches when she sees another mother's son arise to pray, address his Heavenly Father, turn pale, and take his seat because he has never prayed aloud before and is so afraid that all thoughts are driven from his mind. Shame on such a mother to allow a son to go into the world to preach the Gospel thus unprepared!

In response to sincere prayer, Joseph Smith the Prophet, received so strongly spiritual growth, soul uplift, and perfect faith in a living Redeemer that the Father and the Son appeared to him; and as a result we have restored to man the Church of Jesus Christ. At one time when the General Conference of the Church was dismissed and approximately ten thousand persons were emerging from the Tabernacle, a stranger, amazed at the crowd, said to a little newsboy. "What is this all about? Where have these people come from? Where are they going? I have never seen the like in any city of this size!" "Oh," said the boy, "don't you know? This has all come from one little prayer by one little boy. Buy a paper, please?"

Mothers are able to encourage young people to take part in family prayer by holding before them always the worthy goal of being missionaries, to bring to others the true gospel of Jesus Christ.

Family prayer helps the boys and girls to speak before others; it helps them to form sentences; it gives them command of language; and, above all, it gives them a clear unwavering faith in the existence of a Supreme Being, because nearly always they have a special testimony that their prayers are heard and answered.

If all activities, such as Priesthood, Sunday School, music, sports, et cetera, are carried on with a view toward making of the boy a good missionary, he will no doubt make one; and if a good conscientous missionary, he will in all probability be a good husband and father the remainder of his life. From the home school, the children go out to establish other homes. How much better this world would be if every child could be reared in a home that is a worthy model for the one he will build.

Family prayers are especially necessary at this time when "Men's hearts fail them for fear," and when many families have sons and brothers offering their lives for their homes, their country, and freedom.

For the safety of absent loved ones, all hearts in a family will turn to God as one heart. Stronger will be the expectations for a favorable answer to its prayers if the family has kept the commandments of our Heavenly Father, for, He says, "I the Lord, am bound when ye do what I say; but when ye do not what I say, ye have no promise." If we impress upon our children the thought that He is "bound" if we do His will, surely it will help them to live better lives, and their prayers in the interest of the boys who are in the service of their country will be more effective.

We want our boys in the service to keep well; we want them to keep free from evil and to wield a good influence over others. We want them to serve their country with all their might, and we want them to come home safe and sound. Now if we desire these things sincerely, we will contribute to their realization by living exemplary lives ourselves, and by praying earnestly that such protection and blessings may be granted.

Inevitably some of us shall have to pass through the Gethsemane of having our boys not return. Even so, we know through the Gospel that the passing means only an extended separation and that we shall meet them again in eternity.

The thousands of little Japanese mothers who have said good-by to their sons do not have such consolation. At a conference in Hawaii one Japanese mother who has been converted to the Latter-day Saint Church testified that the Gospel has been a source of great joy to her. When she was a child she was taught that when she died she would come back to earth as an insect or some large animal; and when she attended a zoo and looked around at the monkeys and crocodiles she wondered with a shudder which animal she might someday be. But after receiving the Gospel she was happy. She knew she could pray to a Supreme Being, and that she would be reunited with her husband and children at some future time. How happy she was while giving this testimony!

And how happy will be the persons who suffer most from this war if they can unselfishly pray as Christ prayed on the cross, "Father, forgive them, for they know not what they do."

In desert wilds, in midnight gloom;
In grateful joy, in trying pain;
In laughing youth, or nigh the tomb;
Oh! when is prayer unheard or vain?

THE faithfulness of Relief Society visiting teachers is exemplified in the work of one of the teachers of the Rigby Stake. The Ririe Ward secretary reports: "You may be interested to hear that one of our sisters, forty-five years of age, rode horseback in January to make her eleven visits in the dry-farm section as a Relief Society visiting teacher, and we are proud of her."

Personal Attitudes Toward Tithing

T. Edgar Lyon

Associate Director, Salt Lake Institute of Religion

WHEN John D. Rockefeller was a small boy he earned a dime. His mother, who had become convinced that tithe-paying was a principle of biblical religion, insisted that he should do two things before he proceeded to spend his earnings: first, he must give one tenth to his church; second, he must save one tenth. In this simple teaching is to be found two fundamentals of Christianity; first, that of paying the Lord's tenth to the church; second, that of saving a reserve to safeguard against adversity. So well did this good mother teach these principles that her son never forgot them, and in his later years contributed much more than a tenth to Christian enterprises and charities.

Other men and women of our day, many of them front-page names in the news, are faithful tithepayers. They usually give one or more of the following reasons for their voluntary action in this respect: it is biblical; it teaches the joy of giving; it makes one feel that he is participating in the good deeds of his church; it is a way of manifesting appreciation for the bounties that life has bestowed. If such people, lacking in specific religious teachings concerning this principle, have voluntarily observed the law of tithing, certainly the Latter-day Saints who have had specific revelations concerning this law should have many more reasons for observing it.

Having been asked to explain the motives that prompt tithe-paying among our people, the writer undertook to determine these by making a survey among a group of typical young Latter-day Saints. The following reasons were most frequently given for paying tithing.

It is a commandment of the Lord.

It makes possible the maintenance of the Church's missionary system.

It supports the temples and their saving work for the living and the dead.

It provides means for the hospitalization of Church members and for other charitable activities of the Church.

It assists in the erection of houses of worship in our wards and stakes.

It enables one to experience the joy of giving.

It helps to overcome selfishness.

It is a sign of loyalty to the Church.

It is training for a higher form of economic cooperation that must ultimately be lived.

It teaches one to develop a sense of humanitarianism.

It gives a sense of satisfaction through the feeling of being a participant in the activities of the Church.

It makes one "feel better."

A further inquiry with the same group of people, however, indicated that these ideas were partly in the realm of theory, for many of the persons expressing the ideas were not earning money and hence paid no tithing; others had once paid tithing, but as they had become older and their financial burdens had become greater, they had paid only a part or no tithing; others, however, had been tithepayers for years, in spite of increased obligations and periods of financial stress. Upon investigation, it appeared that among those for

whom tithe-paying was a fixed policy two factors had been the primary motivating forces in their continued faithfulness to the principle. These were: first, it was a commandment of the Lord; second, there was a mind-set toward tithing which made its payment easy. Some Latter-day Saints go through life paying their just dues to the Lord because it is a commandment. Some of these do it willingly, others perhaps grudgingly, and a few others perhaps because they are afraid to be disobedient. There are others, however, who have developed something more than mere obedience to a command; they have developed a psychological attitude toward tithe-paying that makes the payment easy and gives them the satisfaction of joyous giving.

An illustration, taken from the lives of two Church members, may illustrate these contrasting attitudes. Many years ago two small boys who had been taught the principle of tithing at home, attended the annual tithing settlement in their ward. The older of the two paid seventy-five cents, and the bishop commented upon the sacrifice he was making considering the candy or other luxuries a boy of his age might desire to buy with such a sum. The youthful payer agreed with the bishop—it was a sacrifice to him. The younger of the two then pushed a half dollar across the table as his offering, and the bishop again commented on the sacrifice it represented. The boy replied, with a wisdom that belied his years, "I'm not giving up anything. It doesn't belong to me. I never think that I have to give the Lord part of what I get. I think, the Lord has given me four dollars and a half for my own, and let me collect fifty cents for Him, and the least that I can do is to be honest with Him."

In these words he expressed an attitude that is worth cultivating. Many people in the Church today bear witness to the fact that payment of tithing is an easy matter; they are never tempted to use as their own the tithe portion of their income, because they were taught from their earliest childhood that it was the property of the Lord, and simple rules of honesty required its payment. Not considering it their own, they practice thrift in their expenditures and base their budget on the nine tenths rather than the total income.

As the two brothers, referred to in the illustration above, grew to manhood, they secured employment, and each secured a ten-dollar salary increase at approximately the same time. The elder grudgingly complained, "It isn't really a ten-dollar raise; it's really only a raise of nine dollars, as I'll have to pay a dollar of it as tithing." The younger one commented happily, "Now I can pay a dollar more tithing than I have been paying, and that means that I have nine dollars more for my own use." Years passed and the financial obligations of these two became greater. The elder of the two was tempted to use the Lord's tenth to secure things he desired but could not seem to afford; finally he ceased paying tithing in order to acquire these things. The younger of the two, although his income was slightly less and his obligations slightly more than his older brother's, is still a faithful tithepayer. Through the practice of economy and the use of

wisdom, which he testifies the Lord gives him in compensation for his honest dealings with Him, he is able to maintain a standard of living equally as high as that of his brother who "can't afford to pay tithing."

Tithe-paying has become a habit and is a joyous experience for the one, because he has the proper mental attitude toward it. He sees the nine tenths with which the Lord has blessed him, rather than the one tenth that he returns to the Lord. He considers himself simply as a trustee for a portion of what comes to him, and he is not tempted to use it because he believes that he must be honest with his Master. It is neither a struggle nor a hardship to meet this requirement; rather, it is a joy.

Mothers and fathers in the home, and the teachers in the Priesthood quorums and auxiliaries having to do with the teaching of the principle of tithing to young people might profit by this example. Some persons will always be willing to pay tithing because it is a commandment of the Lord. Others will fail to do so when their tithed income fails to purchase the things they desire. But many more will be willing to persevere in this obligation if they can be led to see this doctrine from the standpoint that they merely hold stewardship over the Lord's tenth. The great many members who are listed on the annual reports of the Church as partial or non-tithepayers is proof that they do not have the right mental attitude toward this commandment. When our youth can be taught to view their earnings with an attitude of gratefulness that they have been *blessed with means which they can tithe*, they will grow to maturity as happy and faithful stewards over the tenth that should be given for the Lord's work.

REFLECTIONS

Joseph Quinney, Jr.

ONE moment ago I visioned yesterday. Mine eyes beheld the golden hours as they spread themselves upon the barren wastes of time. These hours were mine; but time passed by, and I awakened this morning ashamed and bent, not that God would take away, but that I had lost the things that could and should have been.

One moment ago I visioned yesterday. Mine eyes beheld the tributaries which build faith flowing ever and anon into life's great stream. I omitted to plant in fertile soil those seeds that grow into golden deeds, and now I must atone for those lost hours and build again my faith in him who loves and gives.

One moment ago I visioned yesterday. Mine eyes beheld the agonies of misspent time. Thank God that vision closed, and the glories of a newborn day are mine. They give me hope; aye, strength to be a man, to gather up the broken bits of life and build a deeper faith in those rich promises that come from God to use for him and my fellow men.

Morale: What Does It Mean To Me?

Mark K. Allen

Psychologist, Utah State Training School

PSYCHOLOGICAL warfare has kept pace in importance with physical combat in the present war. Propaganda warfare was begun long before the first gun was fired. This mental preparation of armies and civilians for war is what we call *morale*. Military capitulations are always preceded by a collapse of morale. Morale has been more explicitly defined as a "condition of physical and emotional well-being in the individual that makes it possible for him to work and live hopefully and effectively, feeling that he shares the basic purposes of the groups of which he is a member; and that makes it possible for him to perform his tasks with energy, enthusiasm, and self-discipline, sustained by a conviction that, in spite of obstacles and conflict, his personal and social ideals are worth pursuing." (Report of conference under auspices of National Research Council, Division of Anthropology and Psychology. See *Psychology Bulletin*, 1941, 38, pp. 393-4.)

This definition will bear repeated reading and careful analysis. The person with high morale works hopefully and cooperatively to accomplish the common purpose, in spite of all frustration. This may involve personal sacrifice of many degrees, from reducing one's sugar consumption to giving one's life or the life of one's son.

Unshakable belief in the righteousness of one's cause is an indispensable condition for making the supreme sacrifice. This faith must resemble in some ways that of the Christ as he walked into Gethsemane to offer his life for the sins of the world, for the preservation of the ideal of human brotherhood and peace on earth.

IF our morale for the war is to be high, we must first of all find a basis for deep conviction that our cause is right and worth dying for if necessary. Let us, then, search our souls for a basis for this conviction.

First of all, let us realize that we *are* at war and that, dislike it as we may, we *must* fight and sacrifice severely in one way or another. What is there in Latter-day Saint belief and tradition to justify our wholehearted support of the war effort? We as a group dislike war as intensely as any people do, but our history is replete with examples of pioneer courage and self-sacrifice. Why did our pioneer forefathers suffer the hardships of being driven from Missouri and Nauvoo, of being harassed by hostile Indians and the ever-present dangers of the elements while searching for a new home in the West? Why do many of our grandparents and great-grandparents lie in lonely graves far from the goal they sought in the mountains? Why could Joseph Smith and other martyrs face death so courageously? They all could have chosen the easy way and capitulated to the enemies of freedom.

But no! They had faith in their

ideals! Their morale was so high that no obstacles could defeat them. Their faith knew no fear, not even death. And let us today burn into our minds what that belief means: the right to worship according to the dictates of our own consciences!

Our sons today may be called upon to spill their blood for the same cause their pioneer forefathers did. This is illustrious company. We must realize that of all of the freedoms, religious freedom is most challenged today by godless tyrants and pagans consecrated to the destruction of Christianity. Christianity to them is the prattle of the weak, the opiate of the democracies. The attack on all religious freedom is already clearly outlined. It consists first of destruction or desecration of the monuments of religion—the shrines and sacred buildings. Then religious leaders are restricted in their activities either by concentration camps or rigid curtailment of freedom of speech and assembly. The dictator states tolerate no rival loyalties, no religion but that of rule by force. The state, and the state alone, is master. To them, the church and the home are the cradles in which weakness is nurtured, and they must give way to the strong ways of the state.

Think what would become of the Latter-day Saint ideal of the home should we lose the war! The family unit would be destroyed, and everyone would be slaves to the military order. The good life we know, based on peace, freedom, and plenty, would be substituted by a group life in which all luxuries would be gone and many of the necessities. A regimented society would replace all freedoms.

Many Latter-day Saints have been "fighting mad"—with perhaps some of the same spirit with which the Christ drove the money-changers from the temple—ever since the dictator nations began oppressing weaker peoples. Latter-day Saints need look no further than the recent history of these many oppressions to find Christian justification for deep and righteous indignation toward all military aggressors. We should realize, perhaps even more keenly than other peoples, what this means, for was not our right to worship and live in peace threatened for nearly half a century by hostile neighbors?

Christianity is threatened as almost never before in its two thousand years of history. It is a religion of peace; but when the peace-loving are bled and starved to death, it must marshal all of its potential strength to save itself. And Christianity *can* be effective in war because it means brotherly cooperation and personal sacrifice for the common good.

Righteousness has never had an easy time of it. Its champions must be strong men and women who can prove through courage and sacrifice that they are worthy of freedom. The forcible prevention of cruelty and injustice is as noble an ideal as any in the Christian faith. If democracies fail to cope with the present crisis, it will not be because we are Christian, but because we are not Christian enough. It will be because we do not fully realize what tragedy may come to innocent people when we are not diligent in our war effort. Every personal right and luxury we cling to in opposition to the war effort may contribute to the loss of life of some of our sons in the forces, or death, or worse, to unprotected peoples at home or abroad. Our

sons must risk their lives in great numbers immediately to help save through united effort the lives of all combat forces in small numbers all over the world, as well as the lives of innocent women and children who will suffer in all parts of the world for every day of delay. Our enemies have great hope that we will choose the temporarily pleasant course of delaying our sacrifices, and that enough defeats can be scored against us in the meantime to effectively prevent our building up the necessary morale to take the offensive in the war.

If we can make Christianity function with all of its potential strength, we need have no fear for the future. Freedom and righteousness will prevail, but not until we burn into our hearts the conviction of the true worth of human life and the value of freedom and the privilege of worshiping according to the dictates of our consciences. During our easy years of peace and plenty, we have perhaps lost some of the vision of how intolerable life would be without freedom. The Latter-day Saint pioneers paid a great price for the same cause, and they appreciated freedom in proportion to the sacrifice. We will, likewise, purify our own souls through sacrifice and arise phoenix-like from the ashes of this world-wide disaster, men and women more capable of living responsibly as free souls.

THE importance of high morale as the first condition for successful war effort is fully realized by our enemies. Every effort will be made to impress us with our own weaknesses and the unworthiness of our aims. The enemy will shout our defeats into our ears. Spoken, or worse, attacks will be made against our shores to intimidate us into demanding that most of our forces be kept at home and, therefore, away from the principal battlefields. Efforts will be made by the enemy to impress us of their humane treatment of prisoners and civilians. We shall be bombarded with propaganda about the righteousness of the enemies' cause to distract us from their evil designs to destroy all freedoms.

But high morale impels people to work hopefully and enthusiastically, in spite of obstacles and setbacks. As we work hopefully in this great crusade for freedom, our spirits are sure to rise. Our confidence in our ability to win will increase in harmony with our progress in preparing for the war. Our confidence at home will be an important factor in keeping the morale of the troops at a high level. As our morale improves, theirs is bound to improve. The more thoroughly we sacrifice, the more they will feel we are supporting them in very deed as well as in spirit. We should accept as our first duty today the task of building up our own morale through every possible means. A passive attitude will not build or sustain morale, or win wars.

Careful investigations have shown that morale improves with the following conditions:

1. Deep religious convictions. They help the group to work more effectively, and they help the individual to withstand hardships and disappointment.

2. Active participation in worth-while activities related to war purposes.

3. Increase in useful skills in war work, civilian defense, or essential activities of the church and other organizations.

4. Comradery in activities of the group

(*Continued on page 292*)

In Retrospect

President Amy Brown Lyman

CHAPTER IV

Marriage and Graduate Study

ON September 9, 1896, I was married in the Salt Lake Temple to Richard R. Lyman. President Joseph F. Smith (Uncle Joseph to the Lyman family) performed the ceremony. Following this, President Smith gave us a blessing in his tender and affectionate manner, which I shall never forget.

Marriage for time and eternity at the altar in the temple is most impressive, thrilling and sacred. It is one of the greatest privileges that the Church offers. The feeling of the permanence of the union and the concept of the family relationship of parents and their offspring both here and hereafter, is very comforting and satisfying. This sacred ceremony, together with the peaceful and beautiful surroundings, lifts one above the common things of life into a spiritual atmosphere which is satisfying to the soul.

From the temple we went directly to the home of my new husband's sister, Mrs. William H. King, on East South Temple Street, where she and the Senator gave a lovely wedding breakfast in our honor for the members of our families. In the evening we retired to our own home in Salt Lake City which we had rented and, with the aid of a relative, had previously prepared.

Our pre-wedding trip from Pleasant Grove to Salt Lake City took a whole day. Our outfit consisted of a buggy, in which we ourselves rode, and a wagon containing furniture and the bride's trousseau. Our previously purchased cow was led behind the wagon. Being country bred, we could not conceive of a real home without at least a cow and some chickens, and the kitchen garden, which we planted in the spring.

The bride's trousseau, which had been in preparation for four years, included an ample supply of bed, hand, and table linen, the latter hand-hemmed and wrought so finely by the bride's mother that the stitches were invisible; blankets from Provo Woolen Mills, lovely home-made quilts, thin ones for summer and heavy ones for winter, filled with white wool; goosedown pillows, and a twenty-five-pound feather bed. The personal wardrobe, which was considered quite stylish, had been fashioned by a Salt Lake dressmaker.

Our home was near the University of Utah, located at that time on Second North and Second West Streets. My husband, professor of civil engineering in the University, drew up and established the first course in engineering given in the school, and he served as a member of the faculty of the institution for the next twenty-six years. The University faculty at that time consisted of twenty very excellent teachers. Living so near the University—just across the street—I registered for work in English and history.

During this period I had the priv-

ilege of joining a study group known as the Author's Club, which consisted of twenty prominent Latter-day Saint women, some of the finest and most intellectual women it has been my privilege to know, and some of the most cherished friends of my whole life. This group, which is now forty-nine years old, today meets regularly. Two of the charter members still belong to the group, and the regular membership is still twenty. Many of the early members have passed on, yet the spirit and aim of the group remain the same, that of earnest, intellectual effort for self-improvement and development.

IMMEDIATELY after our marriage we began to budget our income carefully with the view of paying off as rapidly as possible the school debt of my husband, amounting to $2,500. This amount had been borrowed during his four years of study at the University of Michigan. It carried interest at the rate of ten per cent per annum. Through the exercise of thrift and strict economy the debt was paid in six years, and in the spring of 1902, sabbatical leave coming to him and also a scholarship award from Cornell University, he decided to enter that institution in the fall for graduate study. Our plan also included attendance at Chicago University for the summer quarter of 1902, immediately at hand.

We left Salt Lake City early in June with our young son, Wendell Brown, and were soon located in a comfortable apartment near Chicago University. Besides ourselves, our household consisted of our two sisters, Ida and Amy Lyman, Professor Alice Louise Reynolds, of the Brigham Young University, and Miss Matilda Peterson, of the State school office. There were in attendance at Chicago University at this time thirty Utah students.

This summer at Chicago University was interesting throughout. Living just off the campus we were in close touch with the University and with college life in general. President Harper was then at the height of his popularity. We were privileged to meet him personally a number of times and to hear many of his fine lectures. He was a most progressive president with a marvelous personality. As a public speaker he was forceful, dynamic, and convincing. He constantly urged students to devote themselves wholeheartedly to study and to place their aims in life high. Many college people today who hold advanced degrees are indebted to President Harper for the inspiration and encouragement he gave them to go on to higher attainment. It is little wonder that he was able to induce wealthy men to make large endowments to Chicago University. During this summer John D. Rockefeller, Chicago University's greatest benefactor, visited and inspected the school and showed his appreciation and satisfaction by increasing his already enormous contribution.

Dr. Harper was especially interested in and attentive to the graduate students, and during the summer quarter he held several receptions for them at his home.

While my summer at Chicago University was only incidental to my husband's work there and was therefore of minor concern, it proved to be one of the very valuable periods of my school life. I registered for a course of lectures on *Bible* liter-

AMY BROWN LYMAN IN HER WEDDING DRESS

ature with Professor Richard G. Moulton, author of *The Modern Reader's Bible;* for another on Shakespeare, with Hamlin Garland, novelist and dramatist; and for a third on sociology, a comparatively new subject in colleges at that time, with Dr. George E. Vincent, later president of the Rockefeller Foundation. Personal contact with these noted men was worth as much or even more than anything I learned about the subject matter they discussed. It was at this time that I first became interested in social work and social problems. Doctor Vincent was such a popular teacher, that largely out of curiosity and because so many were rushing into his classes, I decided to take this course with him, but it proved very interesting and practical. And through a former Michigan classmate of my husband, who was then working in the Chi-

cago Charities, I was invited to do volunteer social work in this agency. These experiences together with the contacts I had with Hull House, the famous social settlement established by Jane Addams, were all profitable and started me on my way as a social worker.

It was interesting for us who had come from a small, undeveloped campus to note the spacious lawns and parks surrounding the University, and the emphasis placed on outdoor activities. The school was located between two great parks, and the grounds at the north had been developed and made beautiful at the time of the Chicago Fair in 1893; therefore, there was ample space for all of the thousands of students to enjoy with profit a few hours each day in the open. Some played golf, but the majority of the students rode, swam, and played tennis. Great sections of Jackson Park were set aside for tennis courts, and at any hour of the day hundreds of students could be seen particpating in this sport.

Among the attractions in Jackson Park, near the University, was a two-mile ride in an automobile at a cost of 25 cents per person per ride. Each day a long line of people stood awaiting their turn. It was a real thrill, but rather risky, we thought, to ride in this newly invented horseless carriage for two whole miles at what we then considered a high rate of speed. This was the second automobile we had ever seen. The year previous to this, Silver Brothers, of Salt Lake City, had exhibited a car and had ridden through some of Salt Lake's streets, which were packed with people to see this innovation.

It was very reluctantly that we left the Chicago school with all its many interests and delights to go on to Cornell University, at Ithaca, New York.

Our two and one-half years at Cornell, from which institution my husband received his two advanced degrees, M.C.E. and Ph.D., and was elected to membership in the honorary society of Sigma Xi, were very interesting and profitable. Jacob Gould Schurman, who came to America as a Dutch immigrant boy, working his way over on an ocean liner, was then president of this great University. Because he had sent himself through high school and college he had great sympathy for and interest in all ambitious and struggling young students and constantly encouraged them in their work. He was a great help and inspiration to graduate students also. It was interesting to me to learn that in these great universities graduate students are recognized and honored next to faculty members. President Schurman held periodic receptions at his home for the graduate students, and we became well acquainted with him. Later, upon his visit to Salt Lake City, we were proud and honored to entertain him and his charming daughter at a luncheon in our home. A large autographed photograph of himself, which President Schurman later sent to us, we regard as one of our highly prized possessions.

Among the interesting students in engineering at Cornell, and occupying a desk near that of my husband, was Miss Nora Stanton Blatch, the granddaughter of that great American suffrage leader, Elizabeth Cady Stanton, who was a close associate of Susan B. Anthony. And a

MOTOR-DRIVEN LAUNCH ON CAYUGA LAKE, IN WHICH AMY AND RICHARD LYMAN FOLLOWED SWIMMERS

worthy granddaughter she was — able, independent, and a staunch believer in the education and advancement of women. She was a most engaging person and told us many interesting incidents in the life of her grandmother and of her mother who was also a well-known suffrage worker. Miss Blatch, a real athlete, dared one of Cornell's best swimmers to compete with her in swimming the five mile stretch across treacherous and deep Cayuga Lake. He accepted the challenge, and a group of us in a motor-driven launch followed them and drew behind us a small rowboat in which to pick up the swimmers if they were unable to make the full five miles. With real American fighting spirit they both completed the race, a great task for any man and a most remarkable undertaking for a woman. She put into this swimming venture that same undaunted spirit that made it possible for her, alongside of strong men, to complete her course at Cornell and receive the degree of Civil Engineer. Later she opened and successfully conducted an engineering office in New York City.

Life at a great American university, with its extensive buildings, equipment, and facilities, and with its thousands of students from many lands and localities, is full of interest and is rich in opportunity. Contact and association with brilliant and well-trained faculty members and with serious-minded, outstanding students is in itself a liberal education. Then in these great college centers there are available huge libraries, art galleries, and museums. Many and varied kinds of activities are also offered, including lectures by eminent educators, artists, writers, scientists, and statesmen. Debates and open forums also present opportunities for both entertainment and education.

On Cornell's campus is one of the most beautiful chapels in America, built and endowed by the Sage Family Foundation. Neither money nor expert workmanship were spared in its design or construction. It is not

large, but exquisite throughout, with hand-carved hardwood pews and stained glass windows, each of which is a masterpiece of art. In it are also various memorials in the form of plaques. Non-denominational services are held in this chapel every Sunday. Speakers of national renown who are engaged many months ahead are brought from far and near to conduct the services.

DURING our residence in Ithaca there occurred in this college town one of the greatest epidemics of typhoid fever this country has known. Over 1,000 cases were registered in a few weeks, and the death-rate was high. It had all come about because some laborers far up on the watershed had been afflicted with walking typhoid. When the spring floods came, the drinking water became polluted with the typhoid germs and the disease was spread over large areas. Residents of Ithaca were instructed to boil every drop of water they used whether for drinking, cooking, or even for washing dishes. This epidemic resulted in the building of two large filter plants which have since provided the University and the city with pure water.

The Smoot investigation was in process in Washington, D. C., while we were still at Cornell University, and the old prejudices against the Mormons were stirred up throughout the country. A so-called reformer, a woman lecturer, age about sixty, visited Ithaca to give a lecture against Utah and the Mormons in one of the prominent churches of the city. I was invited and attended the lecture with some of my Cornell college friends. Among other things, the speaker told of how ignorant, illiterate, and immoral the Mormons were and that, astonishing as it was, there were no public schools in Utah. It was interesting to note in the discussion which followed that a number of the University group defended Mormon students who had attended and who were then attending Cornell University, and told of how temperate and moral they were and what splendid students they made. I also took occasion to state that for a two-year period I myself had served as a teacher in the splendid public schools of Salt Lake City.

The commencement procession on Cornell's rolling campus is worthy of mention. It is one of the most impressive sights I have ever beheld. The large groups of faculty members in their varicolored robes and hoods together with the hundreds of graduates in caps and gowns form a long line of march across the campus which is worth going many miles to see. I remember especially some of the colorful robes, among them that of Cornell's first president, Andrew D. White, a brilliant scarlet doctor's robe from Edinburgh University, which contrasted so beautifully with his white hair and beard.

President Schurman had followed Dr. Andrew D. White in the presidency of Cornell. President White, later Ambassador to Germany, was famous throughout the educational world. During our residence in Ithaca he visited the University several times and gave a number of lectures to the student body. I remember attending one of his lectures during the summer session. He said, "I understand I have before me teachers not only from all the states in

AMY BROWN LYMAN AND ALICE REYNOLDS
AT ITHACA, NEW YORK

the Union, but from many other countries of the world. And I want you to take to your students a message from Andrew D. White. Tell them that in my experience with college students covering a period of fifty years as a professor at the University of Michigan and as president of Cornell University, I have yet to find the first student who was a heavy smoker of cigarettes in the days of his youth that ever made an outstanding success."

One of the most important events which occurred at Ithaca, and one I must mention, was the birth of our nine-pound baby girl Margaret, who is now Mrs. Alexander Schreiner.

(To be continued)

A MOTHER'S DAY SONNET

Bertha A. Kleinman

No pedestal for me on Mother's Day,
Nay, rather let me seek my children's shrine,
And there on bended knee attempt to say
Some tithe of what is in this heart of mine.

I want no laurel wreathed about my head,
I so at fault, so human and remiss;
Mine be the hands to halo you instead,
Who gave to me a royal day like this.

I ask no recompense—I have it all;
Each day brims up my measure of content,
As your success, magnificent or small,
Becomes my own in double lavishment.
So love me for the all you may not see,
And hold me close for what I want to be.

The Luxuriant Harvest

Ruth Moody Ostegar

NO badge of achievement ever looked better to a housewife than the family wash hanging on the line, almost transparent in the early morning sunshine, and casting fantastically moving shadows upon the ground. Elizabeth Lane paused on the top of the back steps to admire the four long lines of clothes, and to take note that this Monday morning her washing was the first one in the neighborhood to be on the line, although Mrs. Baxter, who lived next door, was beginning to hang out clothes. Elizabeth's sigh was one of mingled pride and relief as she turned to open the door, and mumbled, "Well, that's behind me for another week."

A baby's cry greeted her upon entering the door. With a quick glance at the kitchen clock, she realized that it would soon be time for that special morning ritual, the baby's bath, rub down, and feeding. Then, of course, would follow the cleaning of the house, and getting the children's lunch by the time they got out of school at noon; during the afternoon she would have to get some sewing done, as her three little tomboy girls all needed dresses.

As she went about her work, however, Elizabeth's mind was upon another problem. Several weeks ago the Relief Society president, Sister Winter, had made an announcement that Elizabeth had felt was truly important. She had said:

"Today we have living among us many old people, whose parents crossed the plains. In these people we have a veritable wealth of pioneer stories — stories which upon the death of these pioneers may pass away forever; stories which are rich in faith, in perseverance, in instances of the divine goodness of the Lord. During this our centennial year we want to make a project of gathering these stories and writing them down, that they may be passed on to future generations. Did you ever stop to think that practically every person who crossed the plains for this glorious Gospel must have a story that is worth telling and remembering? Today I see many of our sisters here whose forefathers crossed the plains, and I want to impress them with the importance, the necessity of resurrecting, as it were, the story of their ancestors." She further went on to say that she would like to have one such story briefly presented each week in Relief Society, to build up the spirit of the centennial; that when especially good ones were found, the committee would be glad to have them for the purpose of dramatization.

Elizabeth's ancestors upon her mother's side had crossed the plains to the Salt Lake Valley with the early pioneers. She had heard her own mother say that great-grandfather Black had died while crossing the plains. Surely there must be some story attached to that! But now her mother was dead, and while she had left neatly written sheets showing the genealogy of the family, there was never a word about the story back of those odd-sounding names and those queer photographs. Elizabeth had at once gone to the

family records with the hope of getting a clue to the story she so ardently desired, but her only impression was that of how terrible it would be to name a poor little baby "Mahlon Ebenezer" or "Sophia Delilah."

Her first course of action had been to write to all of her mother's brothers and sisters; there were still living eight of a family of twelve. So far she had received answers from two of them saying that they were sorry, but all they could tell her was that Mahlon Ebenezer Black had died while crossing the plains in 1856. The others had failed to answer.

A Sunday School teacher had once told Elizabeth that President Grant could never be happy or contented in idleness, and that "so long as there was some difficulty to overcome you might find Heber J. Grant fighting his way with unremitting toil and energy, being determined to win." She knew that her disposition was much the same; and although so far she had met with failure, she was determined to find this story of great-grandfather Ebenezer Black if it still remained upon the earth. She pondered on the fact that the hearts of the children do turn to their fathers. She even surprised herself with the intensity of the passion that filled her with a desire to know the story of the past.

THIS morning as she went about her household tasks, her mind was going back to all the old friends of her mother and her grandmother who might still be alive, and who, perchance, could give her some of the much-wanted information. The ringing of the doorbell interrupted her meditations, and glancing hurriedly into the mirror to see if her hair was "straight," she went to admit her neighbor, Mrs. Baxter, the while sending forth an unexpressed prayer that her caller would not stay all morning and detain her when she was so terribly busy.

"My, my!" Mrs. Baxter was saying, "your house looks as clean as if you had nothing to do but sit around and wipe off each speck of dust as it is deposited. No one would imagine you were the mother of five small children, president of the Primary, and literature class leader in Relief Society. I can't do it!"

"Oh, no, Mrs. Baxter, I'm not nearly the housekeeper you are. Won't you sit down for a few moments while I sterilize these bottles for the baby and make up his formula?"

"I guess I won't stop," Mrs. Baxter replied, all the while seating herself. "I just dropped in to tell you that I'm going to quilt tomorrow. I wish you'd come over."

Elizabeth's first reaction was to tell Mrs. Baxter that she was simply too busy, but immediately she remembered that she must add to her present store of bedding before cold weather set in, and that it might be handy to have Mrs. Baxter's help in a few weeks, so she replied, "Well, tomorrow's Relief Society, and I'm pretty busy, but I'll try and run over for a few hours at least. You don't mind my bringing the baby along, do you? He always sleeps or lies quietly in his carriage. I don't think he'll be much bother, and little Carla can play outside."

"Bring the baby, of course. Did you ever see a gathering of Mormon women when there weren't a group of children around?"

Her last words were almost

drowned by the telephone, and Elizabeth ran to answer it. Mrs. Baxter arose, washed her hands, and set about washing the bottles Elizabeth had left, and listened to the one-sided conversation:

"Hello! Mrs. Winter? Oh, how are you, Mrs. Winter?"

Mrs. Baxter mumbled to herself, "Now I wonder what that Relief Society president has up her sleeve. I'll bet a dollar she wants Elizabeth to take some job or other."

"But, Mrs. Winter," Elizabeth was saying, "I'm so blessed busy with all my Primary work! Being a new president is quite a job for one who knows so little about it. And besides I . . . . "

"Um, hum, I thought so. Whenever Mrs. Winter calls, you can be sure that she wants something done." This was from Mrs. Baxter.

There followed a long pause as Elizabeth listened, then she answered, "Well, I'll try, but I don't think I can get over there before next week." A pause followed. Then, "Where did you say she lived? At 2914 First Avenue?" Slowly she wrote the numbers down.

"Huh! She knows better than to ask me, Dora Baxter, to do all that work, thank goodness."

"I'll do the best I can," said Elizabeth. "Good bye."

"Now what have you let yourself in for? You're surely a glutton for punishment," were the words which greeted Elizabeth as she returned to the kitchen.

"I guess you're right about it. I sometimes get angry with myself. All a person has to do in order to get me to work is to praise me a little, and in a sweet, honeyed tone say, 'But, Elizabeth dear, you do things so well, and we can always depend upon you.' "

"Well, what did she want?"

"Do you know old Mrs. Davis who has just moved into our ward? Mrs. Winter says that she has a lot of old diaries or journals that belonged to her father or grandfather or someone when he was crossing the plains, and as the poor soul is nearly blind, she wants me to go over and read all of those old moth-eaten records and see if I can resurrect a story of some sort for Mrs. Davis, to be read in Relief Society.

"But I thought you wanted to spend your time locating a story for yourself?"

"I do. I'd much rather spend the time working on my own story. You know how those old diaries used to go: July 29—Traveled fifteen miles today. July 30—Traveled sixteen miles. All's well."

"Yes, I imagine you'd have to read a dozen or more of them before you'd find anything like a story. Dry as hay!"

"And I'm so busy! It just seems that it isn't fair to ask me to do this for someone else when I want so desperately to find the real narrative behind those old names and faces in my genealogy book."

"If you ask me, I think you're a fool to even try. Just wait for a week or two and then call her up and tell her you can't get at it, that the children all have colds or something."

"But I promised her. . . . "

"I believe in moderation in all things!"

"Even to morals? Like James Hilton's Tibetan Priests in *Lost Horizon*?" Elizabeth smiled in spite of her upset feelings.

"Yes, that's it exactly. Moderation in all things, even to morals—or at least even to Church work."

"Perhaps you're right about it! I don't know when I can possibly scrape up a minute to go 'way down here."

"Of course I'm right about it. You'll be making yourself sick one of these days if you don't quit working so hard. Shall I put the bottles to sterilize in this big kettle?"

"But I ought to let her know. . . . Oh, what did you say? Yes, in the big kettle."

IN spite of her decision to refuse this assignment, which she felt would take so much of her time and energy and get her no closer to her goal, Friday afternoon found Elizabeth pushing the baby buggy, with three-year-old Carla running at her heels, toward the home of Mrs. Davis.

The old lady greeted her cheerfully, invited her in, and was delighted when she learned the nature of her visit. "Yes, for years I've felt that something ought to be done about them old journals," she said. "Father and mother used to tell me so many wonderful stories about crossing the plains. And I remember I used to go up into the old attic when I was just a child and read the stories. There was one I well remember," she stopped and smiled. "You know my father came over with a handcart company, and he tells about a young fellow from England who used to do the Highland fling from the endgate of some of the handcarts even after his feet were frozen."*

*From *Our Church and People* by John Henry Evans.

"Well, I hope that I can help you," Elizabeth explained. "I, too, feel that these old stories are something we should never allow ourselves to forget. They are very, very dear to my heart."

"I'm glad you said that, and I'm sure that the Lord has sent you to me today. I've always wanted to do something with them old journals, I just knew I had a gold mine, but I never had no education like you girls nowadays. I didn't really know what to do with them. But when I was unpacking the other day I ran on to them, and after I heard what the Relief Society president had to say about old pioneer stories, I went right up and told her about them. And . . . and that wasn't all. I come right home and prayed that the right person would be sent to me, one who would understand and appreciate, one who is blessed with the spirit of the Lord. And, dearie, I just know that you are the right one, and that the Lord has answered my prayer."

As time did not permit Elizabeth to read the journals at once, she took the three of them from Mrs. Davis, carefully tucked them in her baby buggy, and left. That night at the dinner table she told her husband of her experience. "You know," she said, "I felt inspired to make an effort to go up there. I don't know why. At least I will have the satisfaction of knowing that I have helped someone else whose desires were as great or even greater than my own."

THAT evening after the children were all tucked snugly into bed and the tasks of the day more or less completed, Elizabeth took out the

old journals, and looked through them carefully, almost reverently. The pages were yellowed with age, and the old-fashioned handwriting, done with a pencil many many years ago, was faded until in some places it was almost unreadable.

She opened the one upon which she saw printed in large letters, *Journal No. I*, and slowly read:

> August, 1856. I, Joshua Fleet, having been appointed as a captain of ten, for the company of Saints to be known as the Fifth Handcart Company, do feel it my bounden duty to keep a record of the proceedings from day to day. Having so been commanded by our chief captain.

The journal continued to tell of the preparation of the Saints for leaving, of the organization of the company into tens, with a captain over each ten and another captain over each fifty. Then a list of the names of the various captains was given, and among the names was a Brother Black.

"Black? Oh, it couldn't be. . . . Still. . . . !" Her interest became more than just a passive one, and she read avidly now, excitedly. She was amazed to hear the clock strike midnight. "Of course," she told herself, "Black is a very common name, especially among the English, and as the company was composed mainly of English immigrants, it may have no connection with me or my ancestors."

After several wearying hours she finally completed *Journal No. I*. It had told of the long weary march of the Saints, the camp regulations, the country through which they were passing, the efforts of the leaders to provide entertainment and recreation for the weary travelers at night around the campfire. It told of their troubles, worries, difficulties and fears. Not one further word had she found of the "Brother Black" in whom she was so definitely interested. Tired and discouraged she put the journals away and went to bed, thinking, "Oh, well, I might have known I wouldn't find anything."

Journal No. II, when Elizabeth finally got to it, told of the further hardships of this ill-fated handcart company. Food was beginning to be scarce, and the journey was taking much longer than had been anticipated. There was frost at night and many were ill. While the record told many interesting things about the family of Joshua Fleet, only once did it mention the name of Black, and that was merely to say that Captain Black had reported that food was scarce among his company.

The sufferings described in *Journal No. III* were beyond imagination—tales of wading creeks in icy weather, food giving completely out, except that obtained by shooting or snaring animals. And here Elizabeth even found the story told her by Mrs. Davis of the boy who tried to dance although his feet were frozen. Many times tears sprang involuntarily to her eyes, and she felt that though no other benefit might come from her reading these journals, the unwavering faith of those pioneer Saints, and the remarkable way in which many times this faith was rewarded, would at least give her a testimony never to be forgotten. She began to realize the "luxury of doing good."

Then as she turned a page she found:

Oct. 25, 1856. There are many sick nong us. The number increases daily. apt. Ebenezer Black is very ill, and I have een asked to supervise his company as ell as my own. Due to the great number sick we are traveling very slowly, some ys we only make four or five miles. The ow is deep, and if we do not receive lp, it seems that we must all perish.

There couldn't be two Ebenezer lacks! Elizabeth's heart was pound-ng with excitement as she further ead:

Oct. 27, 1856. This morning at 4 m. Capt. Mahlon Ebenezer Black passed vay and has gone to his reward. Although any have died along the way, this is one f the saddest cases yet to be recorded. Brother Black, together with his small, frail ife, his son William, 12 years of age, and is two small daughters, are from Liver-ool, England. They arrived at the settle-ents on the Missouri River in early June, lmost destitute, having spent their last ent for transportation from England. Brother Black obtained work during the nonths of June and July to provide the ecessary supplies to take his family to the Valley, and left with our company, which vas to be the last this year. He was lessed with great faith. He was tall and trong and often went without food that is wife and children might be fed and lso other members of his company. He vas so weakened through self-enforced tarvation that when the fever struck him e could not fight it off and fell a victim. What his poor wife and three small chil-lren will do is beyond me! We dug a hallow grave, wrapped Brother Black in a blanket, although blankets are now very scarce, and laid him away beneath the frozen ground, Captain Cluff preaching the funeral sermon.

Sister Black goes fearlessly on, she is indeed a brave woman. We traveled but a few short miles today. When camp was made, and after our meager repast (there is still a little corn in the company, and we trapped a few rabbits), young twelve-year-old William Black came to me. He was weeping, and asked me if I would kneel and pray with him. That boy's prayer is still ringing in my ears: "O Father, help me to be a man, to have strength to care for my mother and sisters. Help me to be able to take them to Zion and there build them a home, as my father would have done. O God, make me a real man, and help me to take his place. Amen."

The tears were streaming down Elizabeth's face when she finished. She could not choke back the sobs! She felt weak and very, very small and inconsequential. There was her story—the story for which she had prayed. She had early in life heard her mother tell how her grandfather, William Black, was very short of stature having worked so hard when a mere boy to make a home for his mother and sisters in the Salt Lake Valley. And now the story was complete!

"And to think," she sobbed, "how near I came to refusing to help Sister Davis!"

THE OLD HOUSE

Beatrice Knowlton Ekman

After long years of questing to and fro
This homely kitchen is a restful place—
The smell of burning pine, the sparkling glow
Of firelight upon a loved one's face.
Let me find anchor here and end my quest
In this old house where memories are best.

EDITORIAL

Vol. 29 APRIL, 1942 No.

The Significance of Centennial

OUR long-awaited centennial birthday has now passed into history even as the organization day of the Society passed into history. For many, many months the one-hundredth birthday of Relief Society has claimed the attention of Relief Society women. Interest, enthusiasm, and effort gained momentum as the occasion drew near, until the few months immediately preceding March 17, 1942, Relief Society women everywhere were found devoting hour after hour of time, their very best thought, talent, and effort toward the appropriate observance of this eventful day.

All of this effort has been proper, because a centennial is indeed an important event. Any institution that endures for one hundred years has something of worth to perpetuate it. An institution that has the power to interest and influence the lives of tens of thousands of women over a period of time that extends from an early pioneering era to one of great social and industrial advancement, merits recognition and honor on its one-hundredth birthday.

A centennial sends us back into the past and many things that have been hidden in the records are brought to light. We become better acquainted with the values that have perpetuated the institution and drawn people to it. We become familiar with the vision and the faith which triumphed, often over disheartening conditions and temporary disappointments. We recognize the devotion and the work that have built the structure. We learn the difficulties that have been encountered and the struggle that has gone into each achievement, and so we prize more highly that which the institution offers us. We become better acquainted with the personalities that have directed the growth of the organization, and we are not only inspired by their greatness, but we take heart, seeing in them many of the attributes which we ourselves possess.

Relief Society has been wonderfully blessed in its leadership—both general and local. Few societies can boast so many women possessed of such articulate and outstanding leadership strength. As we view the past we quickly recognize this strength, but in our admiration for what we have had we must not lose sight of that which we now possess. The Society today is led by a president who has served it as a general officer for more than one-third its century. President Amy Brown Lyman is well-acquainted with the history and purposes of Relief Society. Her native endowments, her rich life experiences, and her devotion to the Church and to Relief Society give to us of this day a leader of rare ability. Sister Lyman is supported by a General Board composed of gifted and energetic women who earnestly desire to promote the well-being of Relief Society. Nearly 23,000 faithful Latter-day Saint women, well qualified as executive and special officers, direct the work of the Society in the stakes and missions, wards and

ranches of the Church. The ability f Relief Society leaders has been roved time and time again, but per-aps never more convincingly than the recent membership-building rogram when approximately 25,000 omen were enrolled in one year, nd in the quality of the recent cen-nnial programs.

Our centennial observance is a istory-making event. Just as we oday read with interest the accounts f important events of the past, so uture generations will view what e have done on this important oc-asion. And while some of our orig-nal plans were not carried to full uition, due to the war, most of hem were realized, and programs that were substituted for those we had to forego touched the lives of individual members even more intimately perhaps than our original plans would have allowed, and the observance, from every point of view, proved impressive and satisfying. Our centennial will go down in history creditably.

We who have been privileged to participate in this history-making event have been highly favored. Through it our appreciation for Relief Society has been deepened and our testimonies of the truth of the Gospel strengthened. Love has been engendered in us, so that we feel willing to rededicate ourselves to the service of this great organization.

Lula Greene Richards

THE Relief Society General Board extends greetings to Lula Greene Richards, pioneer editor of the *Woman's Exponent*, on her ninety-third birthday, which will occur n April 28.

Many years have passed since Lula Greene Richards was appointed by President righam Young to be editor of the *Woman's Exponent*. In fulfilling this responsible ssignment, Sister Richards was encouraged by such leaders as Eliza R. Snow, Zina D. H. oung, Sarah M. Kimball, Emmeline B. Wells, and others whose names are so familiar o Relief Society women. Throughout the years her literary contributions have enriched elief Society publications and contributed to the reading enjoyment of Relief Society omen. Today on her ninety-third birthday she is privileged to enjoy with us, in health, ur Relief Society centennial. What a picture she must have of personalities and events n the onward march of our organization! What satisfaction must be hers in reviewing er contribution to the Society! Sister Richards' testimony of the Gospel and her devo-on to the Relief Society cause are as strong today as in the days of her youth. The Gen-ral Board wishes her a happy birthday and a fullness of the Father's blessings every day.

115,000 Members Of Relief Society

FINAL tabulations of Relief Society annual reports for 1941 revealed a total of 115,008 members—2,000 more than the number shown by the earlier preliminary tabulation hen reports from some of the faraway stakes and missions had not been received. This nal tabulation necessarily still includes figures for 1940 rather than for 1941 with respect o a few of the faraway Relief Societies whose reports have not been received because f delays and interruptions in shipping due to the war.

The tabulations show that the phenomenal increase of 40,000 new members during he four-year membership campaign just closed was shared by Relief Societies in stakes nd missions throughout the Church. The achievement in reaching and exceeding the oal of 100,000 members by 1942 was recognized in an editorial in the *Relief Society Magazine* for March, page 197. The May issue will contain pictographs and other data howing the membership growth for each stake and mission during the four-year period f the membership campaign, and also during the final year 1941 when nearly 25,000 f the total increase of 40,000 members were enrolled.

HAPPENINGS

Annie Wells Cannon

April with her smiling showers
Brings kindly thoughts and pleasant hours.

WITH spring and summer advancing, the stylists are somewhat at a loss to determine what would most please milady during these troublous war days. The desire, naturally, in keeping with the seasons, would be the feminine touch with flowered patterns and trimmings in hats and dress, soft frills and laces, and becoming jewels. However, with everyone—socialite, career woman, and even schoolgirl—either called into war service or seeking some kind of war service, the tendency is toward the uniform costume both in fabric and style. With little time for change, it is all rather military and confusing, no matter what the service—Red Cross, ferry pilot, munition factory, farm, or what not. After all, what matters so long as women do their part.

JOAN FONTAINE was awarded a gold statuette for the best performance by an actress in 1941 for her work in "Suspicion." "How Green Was My Valley" was proclaimed the outstanding motion picture by the Academy of Motion Picture Arts and Sciences.

ELIZABETH BERGNER, famed Austrian film actress, has been selected for lead in the picture "Watch on the Rhine," now in the making. Her first American movie was "Paris Calling."

GLADYS RICH, a Utah composer, has finished a cantata, "Messengers of Mercy," dedicated to the National Woman's Relief Society. It is inspirational and pleasing for presentation in this centennial year.

MYRA TAYLOR, of Utah, has accepted a position with a large Minneapolis flour company as first assistant laboratory chemist. She is the first woman chemist employed by this company.

PRINCESS ABIGAIL KAWANANAKOO, one of the last of Hawaiian royalty, has offered her villa near Honolulu to the United States for a rest and recreation center.

SENORITA NOEMI ARRILAGA, of Puerto Rico, is experimenting in extracting fragrance from tropical flowers for distribution to American perfumers now that the essences from Bulgaria, France, and other European nations are unobtainable.

SARAH ANN BRADSHAW QUINNEY, 91, of Logan, Sarah Chappel Bennett, 97, of Midvale, Eunice Stewart Harris, 81, of Provo, and Louise Ellerbeck Felt, 76, of Salt Lake City, all beloved and honored Utah pioneer mothers, temple and Relief Society workers, died this spring.

ANGELA THIRKELL'S new novel, *Northbridge Rectory*, with its English setting is an amusing satire, and because of its quaint humor it is a delight to read, as is also Countess Waldeck's book, *Grand Hotel*, the setting of which is Athene Palace in Paris.

New Books

WESTERN AMERICA, a new book by Howard R. Driggs, is dedicated to the heroic men and women who carried civilization westward across the continent. The book, according to the Foreword, was many years in the making. "Its inception, so far as authorship is concerned, came round the pitch pine firesides of the old West. As an eager boy, the writer heard his parents, grandparents, uncles, aunts, and neighbors relate in homespun style their stirring adventures in crossing the plains and settling the valleys of the mountains.' Added to this firsthand history were other stories of courageous men and women who helped win our War for Freedom and lay the foundations of our Country."

Out of it all came a burning interest in the epic of America, an interest that the author has transferred to his book and that is caught by the reader as he follows the outstanding events in the westward march of America as presented by Mr. Driggs in this 299-page story.

The book is beautifully illustrated with reproductions of forty water-color paintings by William H. Jackson, an illustrator who, like the author, knows the West.

The *New York Times Book Review* says of the book, "Here is a Western book for the general reader who wants to feel the lift and enthusiasm of America's sunward migrations. . . . There never was a book easier to read."

Westward America may be purchased for $5.

AUTOBIOGRAPHY OF JOHN BROWN has been arranged and published by his son, John Zimmerman Brown, A. B., M. D. John Brown, a member of the original company of Utah Pioneers of 1847, and father of President Amy Brown Lyman, has already been introduced to *Magazine* readers by President Lyman in her interesting story "In Retrospect," now appearing in the *Magazine*. *The Autobiography of John Brown* consists, in the main, of events as recorded in his journal, and includes a short narrative of his life, brief sketches of members of his family, letters and articles for the press written by John Brown, reproductions of certificates and commissions, together with portraits of his family and associates.

In 1846, John Brown as one of the leaders of the Mississippi Saints, conducted this company across the plains from Monroe County, Mississippi, as far west as Pueblo, Colorado. In 1847, as captain of the Thirteenth Ten, he accompanied the Utah pioneers west in President Brigham Young's company and was one of the advance scouts who on July 19, 1847, viewed the Salt Lake Valley from the top of Big Mountain. His life as a missionary, a bishop and a patriarch of the Church, together with his experiences as a military man, an explorer, a colonizer, a merchant, a mayor, and a legislator, are accurately and vividly portrayed in his autobiography.

What Fiction Shall I Read?

Harriet P. Johnson
Member of Public Library Staff, Salt Lake City

THE cry of man from earliest times has been, "Tell me a story." There seems to be a continual need for man's spirit to escape by means of his imagination into another world, to view the pageant of life under conditions different from his own.

Good fiction may be re-creative. It is a sound impulse for a man or woman to turn to the novel after a hard day of monotonous work. Other forms of reading may require a conscious plan or sustained effort, while a novel, complete in itself, is usually relaxing. While it is true that many people who have failed to find the art of living may read too many light novels, filling their days with an endless consumption of them to the neglect of more important things, the novel as a form of good literature must not be condemned.

A great novel has intellectual, ethical, and emotional values which make the reader think, feel, and see; it may inspire him to better living. The problem that confronts the average reader is how to choose a worth-while novel.

No one is entirely qualified to choose with certainty the best from among modern novels. The good and the bad in modern fiction must be determined by time. Modern works have to pass before the bar of taste of many generations. The classics, however, have passed the test of time; with them it is the taste of the reader that is on trial. If you consider a classic is not good reading matter, it is you who are wrong and not the book. The highest authority has classified it as good; it is for you to discover what it contains that makes it of worth.

The best books are those that can be read and reread at intervals throughout the years and which grow with the reader. Good books live. Every year book markets are choked with books too feeble to live for even a short time.

Only truth endures in this world whether it is in life or fiction. Does your book seem sincere and true? If it does, you will in all probability ultimately like the book, irrespective of your immediate reaction to it, and you will no doubt be justified in doing so. Do not judge a book by your first reaction to it. Truth is not always pleasant. The first glimpse of it is often so disconcerting as to be positively unpleasant. When you have cast aside a book because of an unpleasant reaction to it, listen whether you can hear a voice saying, "It is true, though." Yield to that voice and read, for in the end you will probably like the book and benefit from reading it.

Similarly, when you are hugging a book of great emotional appeal, keep your ear ready for the secret warning, "Yes, but it isn't true." Bad books, by flattering you, caressing you, and by appealing to the weak and base in you, will falsely persuade you into thinking that they are splendid.

A TRUE book may not always be a great book, but a great book

s always true—not always true in a iteral sense, but true to life in the lay with which it deals. A good book nust have a proper setting to give it vitality, and the author's technique nust be adequate for the purpose of he book.

Alice Adams, a character in Booth Tarkington's book of that name, was not honest. But the important feature of this fine novel is not that Alice was a liar, but that Tarkington tells the truth about her, and gives a reasonable solution of the problem presented, showing why Alice cannot be happy until she has the courage to live truthfully.

The greatness of *Gone With the Wind* is not in the character of Scarlett O'Hara, for she was weak and driven into spectacular action by the events of the time; but the greatness of the book lies in Margaret Mitchell's honest portrayal of Scarlett's character. The reader of *How Green Was My Valley* is disappointed that Huw did not meet his problems more heroically, but the author portrays so honestly and vividly the handicaps of the Welsh valley that we recognize the greatness of the book.

It is a poor habit to praise or condemn a novel according to whether we approve or disapprove of the conduct of the leading character, and many of us are guilty of doing this. A good novel need not be written about a good woman, although delightful ones have been written about them. Some novels are meant to be textbooks on life, offered to help us in the long, hard business of living; they deal honestly with facts, never coloring them to prove a point.

There is a regrettable tendency to overemphasize the ugly, lurid side of life, that undoubtedly exists; but like soiled linen, it need not be aired in public if we are to maintain the dignity of living. A book is not great because the author dares to portray the baser things of life. The facts of life portrayed properly should call out the best in men.

ROMANCE in a book is one thing, and sentimentalism is another. Sentiment may appeal to the very young, but it does not hold the interest of more mature persons; such books as *Lavender and Old Lace* are left for those who have not lived fully. Such books have the primness of the uninitiated and portray only partial truth.

The most insincere type of fiction is the type referred to as "true stories" presented in some popular magazines. The "true story" editors require that the story end happily in spite of all the wicked adventures to which the heroine is subjected. This is not true to truth. "True stories" defeat the elevating purpose of good literature by playing upon the heartstring through a presentation of sex problems, and by hiding behind a moral that is unconvincing and unreal.

Your paramount reason in reading may be for enjoyment, but you will not fully achieve that purpose unless you have subsidiary aims. These may be to discover aesthetic, moral, political, religious, or scientific truths; or you may devote yourself to a book to become better informed on some particular topic, an epoch in history; a national, racial or social problem; or some other special phase of life. Fiction primarily shows how people feel, while history presents a series of events in human pro-

gress. Yet Galsworthy said: "We may learn more of England's past and present from Dickens, the novelist, than from the historians themselves."

There are many prepared guides to good fiction. A popular one used in public libraries is *Baker's Guide to Best Fiction*. Baker classifies fiction according to subject matter, and the period of time with which the book deals. The following recent books have been popular:

Restless Are the Sails by Evelyn Eaton, a novel in which the author uses fascinating historical material of the early French settlers to present an unforgettable character.

The Long Winter Ends by Newton Thomas, a novel which tells of an immigrant's courageous search for security in the strange new land of modern America.

The Tree of Liberty by Elizabeth Page, a novel which deals with an epoch in early American history. In this novel the author paints many historical characters more vividly than they are presented to us in histories.

Random Harvest by Hilton, a novel which uses the English setting before the present war to present a character confused by wrong social conditions.

OF course we do not expect you to read only books that will endure. It does not pay to be so exacting about what we read. Even in the food we eat there must be a certain amount of roughage and bulk, and we eat some things because we like them even though they may not be very nourishing. If we lived on nothing but roughage, we would starve; but it is equally true that if we lived on nothing but concentrated foo tablets, we would neither enjoy ou meals nor have optimum health— so we have "roughage" in books. Th important point is to recognize wha is nourishing and what is "roughage.. Mystery novels and wild West novel would come under the class o "roughage." They are so much in de mand that libraries resort to red an yellow dots on the backs of the bool covers to assist the reader in classify ing them quickly and to expedit their handling.

The writing of mystery novel is no longer an art; it is a science These novels can be read as we play a game. For example, a corpse i found, but the identity of the corpse and the reasons for its existence are hidden in mystery. The author then directs the game of guessing these eliminating handicaps, one at a time until the corpse is identified and the killer known; then the game is over This is a form of reading many in dulge in when keyed to too high a tension by serious things. The subject matter of this class of reading should not be taken seriously.

Cowboy stories serve many readers as an excellent release for the whoopee which they would otherwise fail to get out of their systems. Regarded humorously, cowboy stories provide good relaxation.

The greatest pleasure in reading is found when a conscious effort is made to appreciate, think about, and intelligently criticize and understand what we read. Whatever we get out of books is strictly in proportion to what we put into them. "The true university," says Carlyle, "is a collection of books." Included in this collection should be books of fiction—both classic and modern novels.

The Way To Peace

Alice B. Castleton

Relief Society General Board Member

I CANNOT remember a time when I have not had implicit faith in the first Presidency of the Church as divinely guided leaders. I have always looked upon these men with profound respect, believing them to be the Lord's anointed, chosen by inspiration to lead His people and to direct the affairs of His Church. So, in view of this fact, I believe in these times of uncertainty and sorrow, when Satan seems rampant, threatening to destroy the peace of the world, when wickedness, greed, and lust for power have entered the hearts of men, and when millions of people have forgotten that "God's in his heaven" and are relying upon the wisdom of their godless leaders, my heart is full of gratitude to my Heavenly Father that the members of the Relief Society can implicitly rely upon the advice and counsel given from time to time by these inspired men. We should take comfort in the knowledge that these leaders will not lead us astray.

During these perilous times we should, as Relief Society women, accept the counsel and advice given us regarding conservation along all lines. The Savior's admonition, "Come follow me," should be our motto day by day in order that the work of the Lord may go forward. The growth of the Church depends in a large measure upon our individual efforts, and we must not fail.

My great concern at the present time is for those who do not heed the counsel given by those in authority. These people need our loving interest and sympathy. We should pray always that there will be a spiritual awakening in their souls. We should make every effort to build up their faith, to sustain them in right living, and to inspire them to keep the commandments of God, so that when the ills and calamities of the world face them they will be strong and well fortified. Those who keep the commandments of the Lord are the partakers of that peace and contentment which the Savior promised when He said: "My peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid." (John 14: 27)

My earnest prayer is that we, as members of the Relief Society, will consecrate our lives to the tasks which confront us at the present time, and that we may have an abiding faith that God's purposes are being fulfilled; that the dawning of a brighter day lies before us; that right will triumph throughout the world; that there will be a spiritual awakening not only among the people in the Church, but among people of all nations, that they will turn to the Prince of Peace for divine solace and comfort.

Little Dreams That Grow Into Great Achievments

Lella Marler Hoggan

Be true to the vision that comes to thy heart,
Be true to the radiant gleam,
For the things of tomorrow are only a part
Of what is today but a dream.
—*Selected.*

BACK of every great achievement is the heroic figure of some man or woman whose life has been dominated by a vision of truth, a dream of beauty, or a great desire to serve mankind. On the long scroll of recorded progress the names of these men and women shine out with ever-increasing radiance.

Emerson once said that, "An institution is but the lengthened shadow of one man."

Men tread the hard, beaten path of the ages until one day they awaken to a realization of the fact that their hearts have been touched by a living flame. The light of truth comes singing into their lives and transforms the ancient, dusty pathway into a fragrant blossoming highway. Having glimpsed a great truth, having visioned a high service to be performed for mankind, these adventurous souls permit this ideal to become an absorbing interest, a ruling purpose of their lives. They are willing to struggle and suffer and wait for the fulfillment of their high hopes.

Looking back along the years we find that today's accomplishments are but the realization of the dreams of yesterday—dreams that grew and spread in ever-widening circles until they became achievements. The comforts and conveniences, the luxuries and privileges that humanity enjoys today are ours because of the dreams of yesterday; and because men in the distant past had dreams of freedom, dreams of religious liberty, dreams of a better and a happier world, we today have these precious possessions.

Many men and women from the common walks of life, touched by dreams that became strong convictions, rose to heights of heroism. From the distant past their words come drifting back to us:

"I regret that I have but one life to give for my country," cried Nathan Hale.

"Give us liberty or give us death," demanded Patrick Henry.

"Be ashamed to die," urged Horace Mann, " until you have won some victory for humanity."

"All right," declared Jane Addams quietly, when told by her physicians that she had but six months to live. "I will take that six months to get as near as I can to the one thing I want to do for humanity."

Like the words of a prayer, the solemn sentences of Abraham Lincoln come down to us: "That we here highly resolve that these dead shall not have died in vain—that this nation, under God, shall have a new birth of freedom—and that government of the people, by the people,

ıd for the people, shall not perish om the earth."

And from a little room in Nauvoo ome the words of the Prophet Jo-eph Smith, words that shaped the attern of an ideal for eighteen wo-ıen, words that have been remem-ered and treasured for a hundred ears and that now guide more than hundred thousand women in their aily struggle toward higher service or humanity. After advising this ttle group of women, so long ago, o be merciful and pure in heart, to elieve the poor, to walk together in armony, and to hold sacred each ther's confidences, the Prophet de-lared, "If you live up to your privi-eges, the angels cannot be restrained rom being your associates." What promise to send ringing down the ears! What an incentive to worthy ndeavor! To walk in the presence f unseen angels is a blessing that nyone should cherish; it is a promise hat should lift any life to worthy ccomplishments.

And so the vision, the sublime words, the accomplishments of the great and the good come down to us out of the past. Like the surge of the sea they beat upon the shores of today's civilization, challenging us to higher ideals and more heroic achievement.

An old Persian proverb runs, "I was common clay until roses were planted in me." From humble beginnings have come some of the great and significant forces that now sway the world.

Let us not forsake our dreams. Though the necessary work of every day may have long delayed their fulfillment, do not despair. Marden tells us that our earnest desires are prophesies of our power to make them realities. Our quiet, uneventful lives may be awakened to flowering fragrance. The light of the Gospel carries with it inspiration and spiritual insight. If we will open our hearts to accept it, our lives will radiate a heavenly beauty. We too may walk in the presence of unseen angels.

WANDERLUST

Sylvia Probst

The sky is tied in canopies of blue,
Splashed with a scarlet brilliance when night falls;
Green streaks the tops of tall, brown, winter trees,
From where the early-homing blackbird calls;
The air is new and cleansed by April rain,
The road runs by, a silver beckoning thing;
Restless I am to follow—it is spring
And I would be a vagrant once again,
Free as the wind to go where fancy led,
Through sun-warmed woods and fields, and thrill
At far-flung skies, my ceiling overhead,
Or view the valley from a neighboring hill;
There is no peace in patterns—it is spring.
I would be off with the adventuring.

The Old Building

Thora Lambert

Editor's note: The following account of early-day activities of the Relief Societ women of Kamas Ward, South Summit Stake, is published because it is typical of th early-day activities of Relief Society women in many communities. The erection Relief Society halls where weekly meetings and socials might be held, and where th women might gather to sew, knit, remodel clothing, prepare burial clothing, make quilt carpets, etc., was necessary in early days when meetinghouses of the Church wer small, consisting in most cases of one room. The women were active in raising fund for the erection of these buildings, and many of these buildings stand today as mon ments to the industry and enterprise of the pioneer Relief Society workers. The spir and energy of the women of Kamas Ward as revealed in this article are characteristi of the spirit and energy of Relief Society women everywhere. Their ability to adap themselves to circumstances and to accomplish their purposes in the face of difficultie is also typical.

AS I first remember the old Relief Society hall, it was a little log building with chinking and plaster in between the logs on the outside. It was used this way for some time, then Brother Willet S. Harder put weatherboards on. This must have been in the late fall or early spring, for I remember him working in the mud. The dimensions of the building were 17 x 18 feet, and it had an 8-foot ceiling. In the center of the front and facing east was a four-paneled door—the only outside door. On each side of the door and on either end of the building were windows. Green shutters covered these windows on the outside. At first the inside walls were whitewashed, then later they were lined with 1 x 8-inch lumber, covered with cloth, and then papered. The ceiling and floor were of tongue-and-grooved lumber. The chimney was in the west end of the building, where stood a four-hole cookstove with little round lifters on each side of the stovepipe to regulate the temperature of the oven. There were two oven doors, one on each side of the stove. The front of the stove had a door with four panel of isinglass, 2½ x 3½ inches in size for the firelight to shine through The door opened into the firebo which had an ashpan underneath it. To clean out the soot one ha to remove the ashpan and open slide at the back of the pan, di rectly under the firebox. This four legged stove stood on a wooden stove-board and was always shining black.

Among other furnishings in the room where a large-size table with drop leaves on either side and a number of yellow chairs to match lace curtains, and a homemade rag carpet woven with single warp so it would last longer. (Single warp throws the rags up for wear, while double warp throws the warp up to be caught by tacks in shoes, brok en, and thus to start a hole.) This rag carpet was woven by Louis Mitchell on a hand loom in yard wide lengths. These lengths had been bound on the ends with blue denim and the strips sewed to gether by hand with coarse, cotton thread and an overcasting stitch. A four-inch layer of clean straw was

OLD RELIEF SOCIETY HALL, KAMAS WARD, SOUTH SUMMIT STAKE

nder the carpet which had been tretched, one width at a time, so it would be straight and tight. That carpet was in constant use for twenty years. Each spring and fall it would be taken up, beaten, and cleaned; new straw would replace the old on a well-scrubbed floor. These Relief Society sisters were immaculate housekeepers. Everything was kept in its place and properly cared for. A large chest stood at one end of the room, containing sewing materials, such as quilt blocks, knitting, carpet rags, dry goods to be made up for bazaars, two pairs of cards, fine and coarse, for carding wool, and one set of scales with weights ranging from one ounce to four pounds. At one time the pictures of Eliza R. Snow and Bathsheba Smith hung on the wall.

A set of quilting frames always adorned the room. Holes were bored in the frames, and when the quilt was rolled a wooden peg was thrust through the holes to hold the quilt firm while the quilting continued. If the holes didn't match, the quilt would have to be re-rolled until they did match before the quilting would continue. Chair backs were used to support the frames while the sisters were quilting.

The quilt blocks were cut very accurately, the precision of the work comparing favorably with that done today by professional cutters with modern equipment. Most of the sisters were beautiful quilters. Some of the quilt patterns used were church steeple steps, log cabins, sunshine and shade, Irish chain, single and double chain, and numerous others. Comforters tied with yarn were also made. Sometimes two colors were combined in these comforters, making them very pretty. I can't recall a time when the sisters were not tearing, cutting, and sewing carpet rags, picking and carding wool into bats, cutting quilt blocks, or quilting. Turkey red and white bleach were combined a great deal in quilt blocks, as were pink and green. Delaine pieces for wool tops were used. All the work of making quilts was done by hand. Years later a sewing machine was added, and large nails were used in place of the wooden pegs to hold the quilting frames firm.

The sisters always wore aprons the full length of their dresses. These aprons were usually white, trimmed with knit or crocheted lace, embroidery, or tucks, and were gathered full onto a band and tied around the waist, with long double bows at the back. Sunbonnets were usually worn to meeting. Some had cardboard

slats in the headpiece and were plain across the front with long capes at the back; others had a plain, heavy, starched headpiece with tiny ruffles across the front and around the cape. Calico and gingham dresses and aprons were used for home wear. These aprons were attractive with cross-stitch designs worked in knitting cotton across the bib, end of apron ties, and across the bottom. Dresses usually had a tight-fitting basque, and skirts had a pocket at the side toward the back.

I recall when the Relief Society presidency granted permission to the Y. L. M. I. A. to hold meetings in the Relief Society hall for a few years, asking only that the room always be left as it was found—which we did. Some evenings in the winter when we just had green wood with which to heat the building, we would warm the chairs over the stove before sitting on them—they were like ice. We often wondered how the mothers kept warm. When we had coal to burn, the room was much warmer.

To supply funds, the sisters worked, and worked hard. July 4 and 24, the men and boys would take teams to the mountains, return with a load of aspen and build a bowery at the south end of the schoolhouse. Ice cream, popcorn, and lemonade were sold. While the program and dances were going on inside the schoolhouse, Sister Sarah Harder would weigh the popcorn on the scales mentioned above, take a piece of newspaper and form it into a cornucopia, pour the popcorn into it, and hand it to the kiddies for their pennies. She used a big, white, earthen pitcher in which to mix sugar, oil, and lemon syrup. When the kiddies asked for lemonade, Sister Harder would pour the syrup into a glass, fill it with cold water and stir—there was your lemonade, served in a second by an expert. She was adept at making lemonade and cornucopias. For the ice cream, the sisters would bring whole milk (no separated cream in those days) in shining brass kettles and make the ice cream as they used it. It was served in small fruit dishes, called "berry dishes" then at five and ten cents per dish for generous helpings.

When John W. Carpenter built his dance hall across the street to the west, the Relief Society would serve ice cream on tables in the schoolhouse, but most of the couples preferred to sit on the school benches to be served with ice cream and large lemon crackers. Dinners were also sold during dance intermission.

When S. M. Pack and Jeddie Lambert were operating their hall, the Relief Society set tables on the stage as well as in the basement, and served refreshments.

RELIEF SOCIETY Annual Day, March 17, was always a big day for both young and old. It would begin with a meeting and program at 10:00 a. m. Dinner would be served at noon in the dance hall for everybody; each family brought its own food. After dinner the tables would be cleared from the floor for the children's dance at 2:00 p. m. At 4:00 p. m. the people went home to do their chores and returned in the evening to dance to the music of Henry Walker's violin. Sometimes they danced to Wheeler's violin, Bancroft's, Dulcemour's and

ther orchestras. At intermission ie sisters served supper in the upper id of the hall under the balcony. Vhen all were served, they stacked ie dishes and left them until the ext day. Upon one occasion, the shes had been left from the night efore, and the sisters were gathering out 11:00 a. m. the next morning clean up. They could see from distance that all the windows had hite blinds. President Ann Harder iew what had happened; and did ie quicken her steps! Yes, she was ght—the dramatic club had taken ir white linen tablecloths and fas- ned them to the windows with hat ns and carpet tacks. In a flash, wn came the tablecloths. Anyone ho was the owner of such fine linen ould have been provoked. It had en brought across the ocean and as highly cherished. In those days ings were to be taken care of.

When John W. Carpenter built s large dance hall on the south side the old one, he rented the old he to the sisters, but he never ac- pted payment, and he heated the building besides. Here suppers were frequently prepared and served. Sometimes while waiting for intermission, the sisters would go over to the south side of the building and dance in the light which shone through the windows from the dance hall.

Those ladies could dance! I recall how surprised I was the first time I joined them. They were always so sedate and filled their Church offices with such dignity. Well, they danced just as well. Such grace and rhythm! They were charming. They danced all the square dances. At the call, "Balance all," "Swing your partner," or "Promenade," how those full skirts would flare out! They could do the "money musk" and cut a few "pigeon wings," too.

These sisters while raising funds to erect and improve their first Relief Society hall, did not neglect the real work of the Society. They took time to visit the sick, help the needy, and lay away the dead. Their living example was an inspiration, and to know them was to love them.

THIS THEN IS EASTER

Mabel Jones Gabbott

his, then, is Easter—this elated
Buoyant lilt within my heart,
his eagerness to feel, to be
Of every living thing a part.

he listless lethargy has passed,
Gone is the doubt of yesterday;
he winter's dreary darkness lifts,
Gone now the "everlasting nay."

There pulses, poignantly alive,
With every breath, through every vein,
A longing, striving urge to share
In earth's renascent joy and pain.

This, then, is Easter—this rebirth,
Awakening in some sweet way
New hope and faith and keen desire;
This is His "everlasting yea."

CENTENNIAL POEM

Ruth May Fox

One hundred years—since a seer's inspiration
Founded and blessed our great organization
With this admonition: "Be faithful, be true;
God has opened the gates of service for you.

"Wife, sister, mother—this, your God-given dower;
He also has given you freedom and power
To develop your talents, a gift you have sought,
That Zion may shine with the deeds you have wrought.

"Your special calling is to visit and bless
The lonely and helpless and those in distress;
Be wise in your service and sweet as a dove
And God will regard you his handmaids of love."

Many branches have sprung from that goodly seed;
Many thousands rejoiced in their generous need
Of peace and good will; their beneficent aid
Has answered the pleadings of those who had prayed.

Myriads of members who live far and near
Give praises to God this centennial year
For the spirit of kindness which leads to all good,
For the growth and the strength of our sisterhood.

Hail to the prophet of this dispensation!
Hail to the leaders of this generation!
God bless the members spread over the world;
May their banner of glory be ever unfurled.

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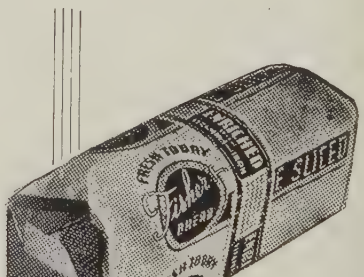


It's Bread so Good
"It's The Toast of the Town"

We Are At War

(Continued from page 253)

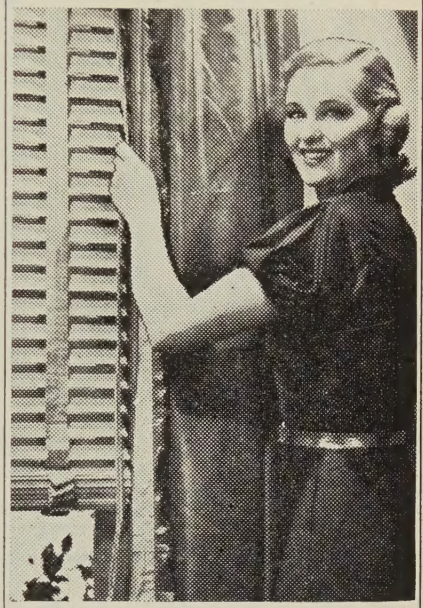
we can do, there are some things at cannot be averted. They must endured, and they should be en- ıred with that composure and res- ıation which come from the assur- ce that the Almighty will sustain and consecrate to our eternal od whatever sacrifice we may be lled upon to make.

We are strong when our hearts e contrite, when we are not too oud to pray, when we have a set- d faith in God, when we have in r souls the assurance that He is ll in His heavens keeping watch er His children, when we know at He holds in His hands the des- ıy of men and nations, and that His own way and in His own time e will see that justice is meted out d that righteousness is rewarded. The mothers of the Relief Society d true mothers everywhere abhor r with all that it implies, but they e strong to endure whatever duty circumstances impose upon them. ıe influence at the fireside, the nosphere of the home, is largely their keeping and this influence ides and blesses the world. "Be t afraid, only believe."

Benjamin Franklin Wrote:

BE studious in your profession, and you will be learned. Be lustrious and frugal, and you will rich. Be sober and temperate, d you will be healthy. Be in gen- l virtuous, and you will be happy. least, you will, by such conduct, nd the best chance for such con- uences."

Women Who Love Quality



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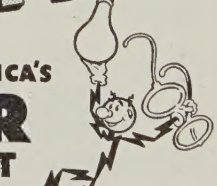

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Morale: What Does It Mean To Me?

(Continued from page 262)

—sharing intimately with others the com mon tasks and responsibilities.

5. Pleasant emotional relationships home—pleasant parent-child and husban wife relationships.

6. A sense of economic security—beir frugal with limited supplies, producing fo one's own needs, and accumulating sa ings through defense bonds.

7. Effective and respected leadershi and fairly rigid discipline.

8. Realistic techniques for facing rea ities of war—keeping accurately and dis passionately informed on events of the day taking the "long view" of the news of th day, and refusing to listen to or to carr rumors.

In review, we have in this articl attempted to define morale. W have also considered the importan problem of finding some basis fo convictions as the first condition fo establishing morale. Other problem of maintaining morale will be dis cussed in subsequent articles. An attempt will be made to assist i meeting some of the difficult per sonal mental hygiene problems con fronting everyone during war, fo good mental health and good morale are almost synonymous.

A Stimulus

"THE love of truth is the stimulus to all noble conversation. This is the root of all the charities. The tree which springs from it may have a thousand branches but they will all bear a golden and generous fruitage."—*Orville Dewey.*

All-Year Training

For Serving Ably in the War Effort . . .

Keenly aware of the national need for leaders and technically trained persons, the Church University has mustered its manpower and all other resources for all-out, four-quarter participation in the war effort.

V B. Y. U. has fundamentally reorganized classes to satisfy wartime needs. For example, foods and nutrition courses are now designed to aid in maintaining physical efficiency despite rationing and higher prices.

V A much expanded program of stenographic and secretarial training has been arranged, with full time and night classes available all summer.

V An extensive offering of classes in Chemistry, Physics, Mathematics, Mechanics, etc., is available for young men training for scientific or industrial defense services or commissions as officers.

V "War courses" in meteorology, celestial naviation, etc., have been added.

V Through the College of Applied Sciences, scientific and technical experts of the University will be available to help any defense organization or industry with a variety of services.

The four-quarter plan enables students to complete in three years a college course which will fit them to render a high type of service.

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Then spake Jesus again unto them, saying, I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life. —John 8:12.

☆

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"Mighty Oaks from Little Acorns Grow!"

From Small Beginnings . . . .

Consider for a moment . . . the mighty force work in the world of today which began so hum that their beginnings in their times went scar heeded.

The list would be long . . . some would bear fl the start a sinister mein, portending evil . . . w in others would lay potentialities in whose frui might well be found the very hope of mankin

The organization of the Relief Society, one l dred years ago, created barely a ripple in the of events . . . today this society of women sta in the fore among those to whom all peoples look for the creation of a better world.

We are proud that in our capacity of prin we have a part to play in the great work of Relief Society.

THE DESERET NEWS PRE

Salt Lake City, Utah

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